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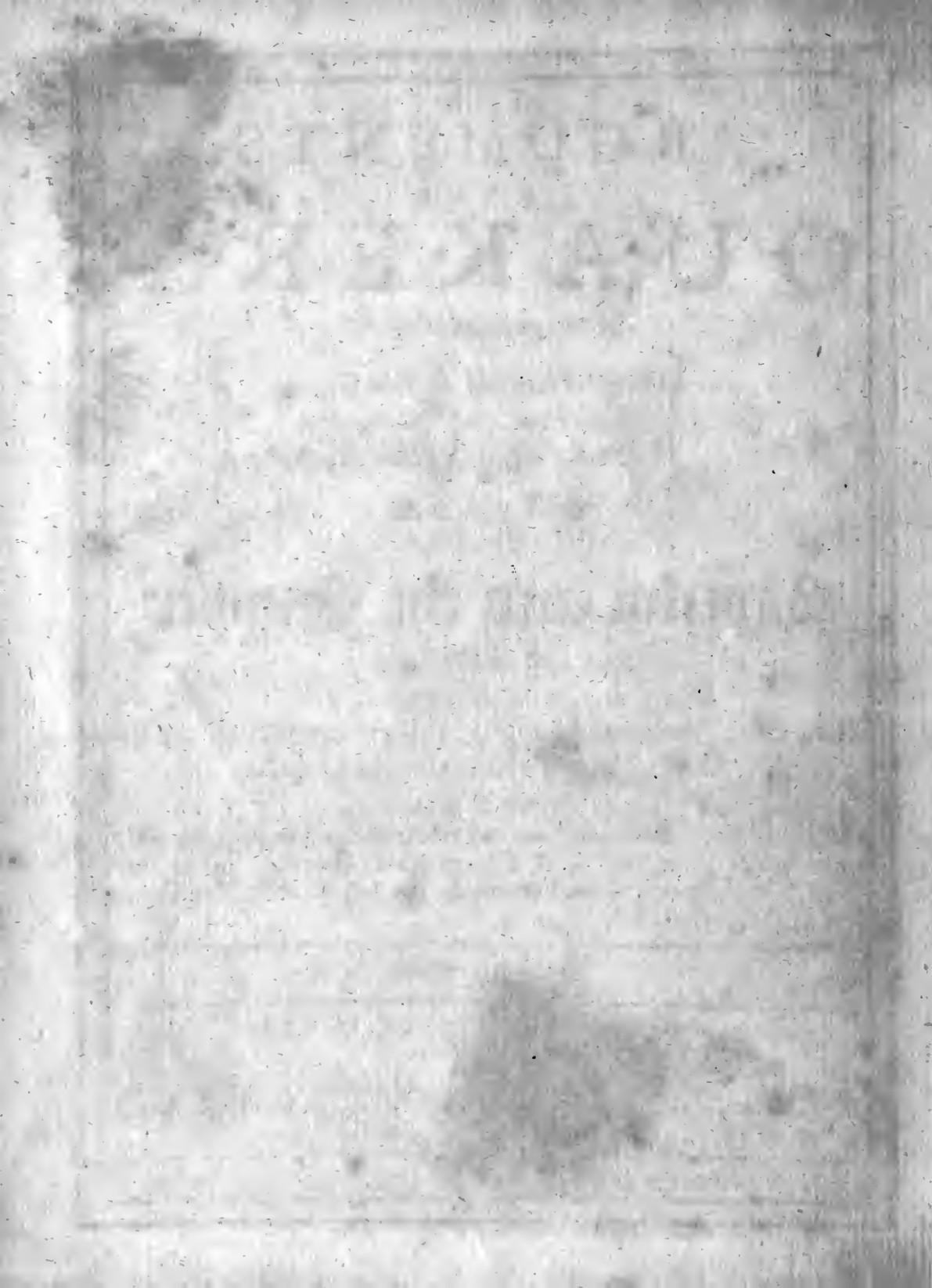
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THE  
ARGUMENTS  
OF THE  
QUAKERS.

More particularly, *Ant. Johnson.*

Of      { George Whitehead.      } John Grafton.  
        { William Penn.      } George Fox.  
        { Robert Barclay.      } Humphry Norton,

And my own,  
AGAINST

Baptism and the Supper

Examined and Refuted.

A L S O

Some clear Proofs from Scripture; shewing that they are Institutions of Christ under the Gospel.

W I T H

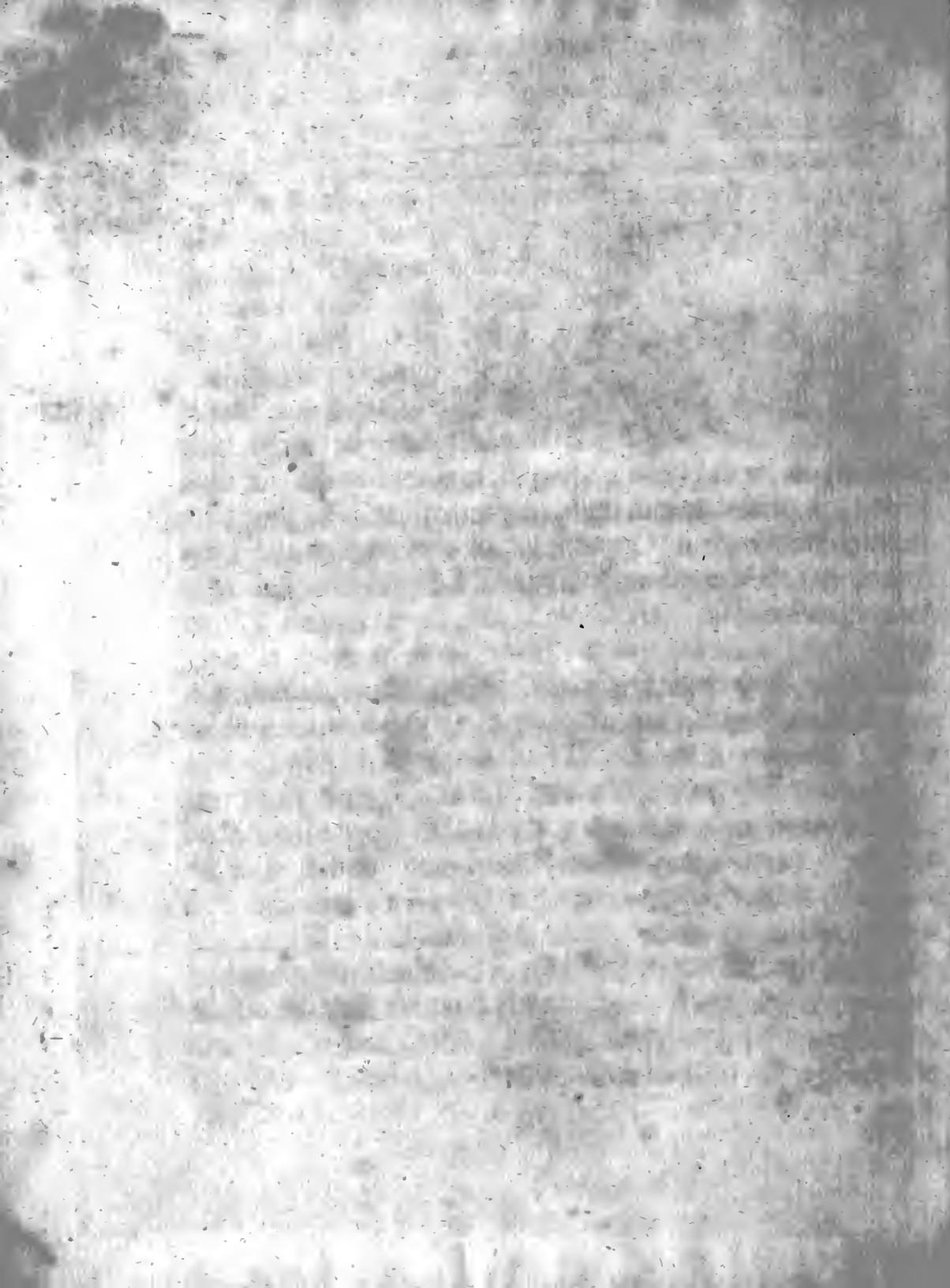
An APPENDIX, Containing some Observations upon some Passages, in a Book of W. Penn, called, A Caveat against Popery. And on some Passages of a Book of John Pennington, called, The Fig-Leaf Covering Discovered.

By George Keith.

1. John 4. 1. Beloved, believe not every Spirit, but try the Spirits whether they are of God.

Christ. Homil. on Matthew. If thou hadst been without a Body, God had given thee things naked, and without a Body, but because the Soul is planted in the Body, he gives thee intelligible things in things sensible.

London, Printed for C. Bromi at the Gun at the West-End of St. Paul's Church-yard. 1698.





## TO THE R E A D E R.

Divers Weighty Reasons have induced me to this Undertaking: One whereof chiefly is; that whereas most of these Men, have not only run out with bitter Invectives against these Divine Institutions; but have Fathered their Bold Opposition to them upon the Holy Spirit, (as they commonly do their other Gross Errors) a Witness whereof, is *W. Penn*, in his Book against *Thomas Hicks*, called, *Reason against Railing*; who saith in p. 109. concerning these Institutions, *We can testify from the same Spirit, by which Paul Renounced Circumcision; that they are to be rejected, as not now required.* Now if upon due Tryal, their Arguments they have used, and still use against them are found to be Vain and Invalid, Grounded upon gross Wrestings and Perversions of Holy Scripture; and that it be proved by sound Arguments, that they were, and are true Divine Institutions under the pure Gospel Dispensation; not only their too Credulous Followers; but the Teachers themselves, such of them as are alive, may have occasion to reflect upon that Spirit, which had acted their first Leaders to oppose those things, as well as other great Truths of the Gospel;

To the Reader.

and thereby discern that it was not the Spirit of God, but a Spirit of Untruth, and may judge it forth from among them, and be humbled before the Lord for entertaining it. Another Reason is, (which is indeed my chiefest Reason) That whereas I had formerly been Swayed and Byassed by the undue Opinion I had of their chief Teachers and Leaders, who had Printed Books long before I came among them, as being greatly indued with Divine Revelations and Inspirations; and that I too Credulously believed their Bold and False Asseverations; that what they had said and Printed against the *outward Baptism*, and *outward Supper*, was given forth from the Spirit of Truth in them; by means whereof, I had been drawn into the same Error, (as many other well meaning, and simple Hearted Persons have been, and still are by them) to oppose these Divine Institutions, and have in some of my Printed Books used some of the same Arguments which they had used; I having in a Measure of Sincerity (I hope) Repented, and been humbled before the Lord, for that my said Error; whereof I have given a Publick Acknowledgment in Print, in my late Book, called, *George Keith's Explications and Recreations*; and wherein I have not only Retracted my Errors in Relation to *outward Baptism* and the *Supper*; but in Relation also to divers other Particulars therein mentioned (but withal holding close to my Testimony in all Principles of Christian Faith and Doctrin, delivered by me in any of my former Books) I judged it my Duty, (besides my Publick Acknowledgment and Retraction of the Error) to endeavour according to the Ability given me of

God,

To the Reader.

God, of a better Understanding, to undeceive and reduce from the said Error, any into whose Hands my Books have come, Treating on that Subject; who have been deceived, or hurt by them. For as the Law of God requireth Restitution for any Wrong done to a Neighbour in Worldly Matters; so I judge it no less requireth the like in Spirituals. And as the Law required an Eye for an Eye; the Gospel requireth, that whom we have in any degree been accessory to Blind, or Misinform their Understandings, we should labour to our outmost Ability (after we are better Enlightened ourselves) to Enlighten and duly Inform them; so far as God shall be pleased to make us his Instruments in so doing, to whom it chiefly belongs. Know therefore, Friendly Reader; that what Arguments I have used in any of my Books against the *outward Baptism* and *Supper*, particularly in that, called, *Truth's Defence*; and in another, called, *The Presbyterian and Independent visible Churches in New England, and elsewhere brought to the Test*, Cap. 10. and in another, called, *The pretended Antidote proved Poison*; and in another, called, *A Refutation of Pardon Til-linghaſt, who pleadeth for Water-Baptism, its being a Gospel Precept*. As I hereby declare them to be void and null; so I do in this following Treatise shew the Nullity and Invalidity of them; by answering not only them, but divers others of other Persons (together with them) as above named in the Title Page of this Treatise. And so far as the Arguments are the same, which both they and I have used; one Answer will serve to both; though I never was so blind, as not to see the

Weak-

*To the Reader.*

Weaknes of divers Reasons of some of their Great Authors against these Institutions. But the Truth is, divers of their Weakest and most Impertinent Arguments. I never heard nor read, till of late, that Providence brought to my hand some of their Books I never heard of before.

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THE

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## PART I.

### The CONTENTS.

- S E C T. I.** Containeth an Answer to the Argument of G. W. from Matth. 28. 19.
- S E C T. II.** Containeth an Answer to his Argument, from Mark 16. 16. and sheweth the Invalidity of their Arguing from the Greek Words, εἰς τὸ δύοκα in Matth. 28. compared with Acts 8. 16.
- S E C T. III.** Containeth an Answer to the Argument of G. W. and R. B. from 1 Peter 3. 21.
- S E C T. IV.** Containeth an Answer to the Argument of G. W. and R. B. from 1 Cor. 1. 17. and an Answer to three other Arguments of G. W. in his Book, called, An Antidote, &c. from Matth. 28. 19. and Gal. 3. 5.
- S E C T. V.** Containeth an Answer to the Argument of W. P. and R. B. from the ceasing of John's Baptism, and from the words one Baptism and one Body, Ephes. 4. 4, 5.
- S E C T. VI.** Containeth an Answer to W. Penn's Arguing from Water, Bread and Wine; their being Figures and Shadows; their general Arguments from Col. 2. 17. Col. 3. 1. Heb. 12. 22. Answered, his Example of a Picture Retorted against himself.
- S E C T. VII.** Containeth an Answer to the Arguments of W. P. and R. B. from Matth. 28. 19. R. B. his Argument, from Gal. 3. 27. Answered. Whether the Apostles did Baptize with the Holy Ghost: Resolved Negatively, as being Unscriptural, and without Reason so to affirm.
- S E C T. VIII.** Containeth an Answer to W. Penn's Arguing against the Signs of Water in Baptism, and Bread and Wine in the Supper; from his Inference that the continuance of them would be a Judaizing of the Spiritual Evangelical Worship, &c.
- S E C T. IX.** Contains an Answer to W. Penn's Arguing; that therefore they are to be Rejected, now the False Church has got them.
- S E C T. X.** Contains an Answer to the Argument of W. P. and R. B. from Christ's commanding the Disciples to wash one another's Feet, Anointing the Sick with Oyl, not practised by Protestants, abstaining from Blood, &c. The great use of the outward Signs to preserve the Doctrin, &c.
- S E C T. XI.** Further sheweth the great use that the due practice of these outward Institutions hath to preserve the Doctrin of Christ Crucified, and Faith in him; many of the Teachers among the Quakers, having made the Doctrin and Faith of Christ without; not only not necessary; but some of the chief of them having made it contrary to the Apostles Doctrin, particularly G. Whitehead, his Perverse Gloss, on Rom. 10. 7, 8. Refuted.
- S E C T. XII.** Sheweth that the Spirit that Acted in G. F. and G. W. and some other first Teachers among the Quakers to oppose the Practice of Water-Baptism and the outward Supper; was to draw People from the Faith in Christ without us. Some other Arguments against Baptism Answered.

P A R T.

## P A R T I I.

### The C O N T E N T S.

S E C T. I. Containeth a Correction of R. B. his great Mistake ; That the Eating Christ's Flesh, John 6. hath no Relation to Christ's outward Flesh. The Quotation of Augustine vindicated from his Mistake.

S E C T. II. Containeth a Vindication of B. Jewel's words, on Jos. 6. 1, 2, 3. from the Great Misconstruction that W. Penn hath put on them, contrary to B. Jewel's intended Sense. R. B. his Arguments to prove that the Flesh of Christ, John 6. 53. hath no Relation to his outward Flesh, Answered.

S E C T. III. Containeth a Correction of two Unsound Assertions of R. B. concerning Christ's Flesh and Blood.

S E C T. IV. Sheweth R. B.'s Mistake, in saying that both Papists and Protestants tye the Participation of the Body and Blood of Christ to the outward Sign of Bread, &c. And his other Mistake ; that the whole end of the Paschal Lamb, was to signify to the Jews, and keep them in remembrance of their Deliverance out of Egypt. The true Sense of Paul's words given ; The Bread which we break, &c. 1 Cor. 10. 16.

S E C T. V. Sheweth R. B. his Mistake ; as if the Cup of the Lord, and Table of the Lord, 1 Cor. 10. 21. did not signify the use of Bread and Wine, &c. His Reasons against it proved invalid. His Argument from the Custom of the Jews using Bread and Wine at the Passover, Answered. His other Arguments, from the supposed difficulties about the time of practising it ; the sort of Bread and Wine to be used, &c. Answered.

S E C T. VI. Sheweth R. B. his Mistake, that the Eating in these Words, Take, Eat, &c. do this in remembrance of me, was their common Eating. The continuance of the Supper, Argued from 1 Cor. 11. 23. &c. That the coming of Christ, meant in these Words, until he come, is his outward and last coming at the end of the World.

S E C T. VII. Containeth three Reasons, That by his coming, 1 Cor. 11. 26. is meant his outward coming.

S E C T. VIII. Containeth three other Reasons for the same. R. B. his Argument from the Syriack Translation, in 1. Cor. 11. 26. &c. Answered.

S E C T. IX. Containeth R. B. his last Argument against the outward Baptism and Supper, Answered, respecting the Power to Administer them ; as whether Mediate or Immediate. The Collective Body of the Protestant Churches, may by Allusion, or an Hypothesis, be said to answer to the Church of Sardis ; which was not blamed for Idolatry, but otherways. An Advice to all sincere Christians, agreeing in Fundamentals, to own one another as Brethren.

S E C T. X. Sheweth, that many in the Protestant Churches, can give greater Evidence of their true inward Call to the Ministry, than many of the Teachers among the Quakers. Want of due Administrators, no Argument against Baptism and the Supper. An Advertisement, concerning W. Del's Book against Baptism. Good Advice to the Quakers, concerning those Institutions.

S E C T. XI. Containeth some Arguments of G. Fox, and Humphry Norton, with their Answers, and some dreadful Words of Humphry Norton, against our Saviour's last coming ; though the Man was highly commended by E. Burrough and F. Howgil. Great Teachers among the Quakers.

S E C T. XII. Containeth some Scripture Proofs, shewing that Baptism and the Supper are Institutions of Christ.

P R A T.

## P A R T I.

## S E C T. I.

*An Impartial Examination, and Refutation of their Arguments against Water-Baptisme.*

**I**N a Book of George whitehead's, whose Title is, *The Authority of the true Ministry in Baptizing with the Spirit, and the Idolatry of such Men as are doting about Shadows and Carnal Ordinances*; [here note his severe Charge] p. 13. he bringeth three Realons or Arguments to prove that in the Commission which Christ gave to his Discipless, in Matth. 28. 19: Mark 16. 18. water-Baptisme was not intended, but the Baptisme of the Spirit.

His first Argument is, *If the Baptisme which Christ commanded in Matth. 28. 19. Mark 16. 16. was a Baptisme, without which a Man can not be saved; then it was not the Baptisme of outward Water, (for Water-Baptisme is not of necessity to Salvation, neither is there any stress for Salvation laid upon it) but it was that Baptisme, without which Men can not be saved, which Christ commanded, Matth. 28. therefore not Water-Baptisme, I prove (saith he) the Minor Proposition thus: No man can be saved without being Baptized into the Name of God, and his Son Christ Jesus, for his Name is the word of God by which Salvation comes, and by no other Name, and the Lord is one, and his Name one, and it was into his Name, that the Disciples were commanded to Baptize People.*

*Ans.* Here G. Whitehead would appear to be some body in Logick (though it is judged by many of his Brethren to be little better than a piece of the black Art) but he has in this sufficiently discovered his Ignorance, both in true Divinity and true Logick. The Fallacy of his Argument is in this apparent, that in his supposed Proof of that he calleth the *Minor Proposition*, he confoundeth *Baptisme* into the *Name*, and the *Name* it self, for saith he, his *Name* is the *word* of *God* by which *Salvation* comes. But though *Salvation* cometh by the *word* of *God*, and none can be saved without that *Word*, yet it doth not follow, that none can be saved without such a *Baptisme* as the Apostles did Baptize with into the *Name* of that *Word*; for as they were to Baptize

into the Name of the Lord Jesus Christ, and in the Name of the Father, &c. So they were to Teach in that Name, but this proves not that they were not to teach outwardly, and they were to work Miracles in that Name; it doth not therefore follow that they were not to work outward Miracles visible to Men's outward sight. Again, G. Whitehead useth the Name word of God, in a too narrow and limited Sense; for the full Name of Christ is not the word only, but the word made Flesh; or the word having assumed the true Nature of Man, and that by the Name of Christ here is understood the Name of the Man Christ who was Crucified, is clear from Paul's words to the Corinthians: *Was Paul Crucified for you, or were ye Baptized into the Name of Paul?* Signifying, that they were Baptized into the Name of Christ Crucified, which hath a necessary Relation to the Man Christ, and to Christ considered as truly as Man, as God, and thought the word is a Name proper to the Son, yet it is not the Name either of the Father, or of the Holy Ghost, for that were to confound, and wholly to destroy the distinction of the Relative Properties of Father, Son, and Holy Ghost, which was the Sabellian Heresy. The Minor thereof of his Argument is Fallaciously proved by him, and his Assertion is false, viz. That the Baptisme without which Men cannot be saved was the Baptisme which Christ Commanded to the Apostles, if by the words *cannot be saved*, he means, *absolutely impossible*; for he hath not in the least proved that it was not Water-Baptisme which Christ Commanded; but whereas his Argument seemeth to depend on this, that becomes Water-Baptisme is not *absolutely necessary* to Salvation, therefore Christ did not Command it. But he should learn better to distinguish things *absolutely necessary* to Salvation, and things *necessary in some respect*, and very profitable, though not of *absolute necessity*, and the like distinction G. Whitehead must allow with respect to his and his Brethrens Ministry, Preaching, and Writing which they suppose Christ has Commanded them, and yet he will not say his and their Ministry Preaching and Writing is *absolutely necessary* to any Man's Salvation. Besides it doth *absolutely contradict* G. Whitehead's declared Principle concerning the *Sufficiency of the Light within every Man to Salvation without any thing else*; to affirm that Men could not be saved, unless the Apostles had Baptized them according to Christ's Command, even supposing it had been the Baptisme of the Spirit, which the Apostles had been Commanded to Administer; for this World have made the Salvation of Men depend upon the Ministry of Apostles, and their Successors in the outward Exercise.

Therefore

for cause

ercise of their Spiritual Gift of Preaching and Prayer ; now before the Apostles Administred this *Baptisme* (suppose it be that of the *Spirit*) the Men to whom they were sent had the Light in them, which was sufficient to *Salvation without any thing else*, according to *G. whitehead's Doctrine*, and consequently without all Ministry of the Apostles ; and had they never heard or seen the Apostles, or any other Men, had they given due Attendance and Obedience to the Light within, that that would have saved them (according to *G. whitehead's Divinity*) without any other *Baptisme*, outward or inward, that the Apostles could Administer unto them.

## S E C T. II.

Next, as to his second Argument from that in *Mark 16. 16. He that believeth and is baptized shall be saved* ; these words do not prove that this was not *Baptisme with Water* ; for its a true Assertion, he that believes and is Baptized with Water shall be saved ; but it will not prove, that therefore *Baptisme with Water* is of absolute necessity to Salvation, the most it proveth, is, that *Baptisme with water*, when and where it can be duly had is a means of *Salvation*, as outward Hearing, and Reading in the Holy Scriptures are means of *Salvation*, yet not of such absolute necessity, but that Men may be saved without them ; even as it may be truly said, he that believeth, and frequenteth the Meetings of the Faithful shall be saved, and yet in divers Cases Men may be saved without frequenting such Meetings, as when they are hindred by Sicknes, or Imprisonment, or some other Restraint, as when living in a Country where no such Meetings are to be found, and that the *Baptisme* mentioned, *Mark 16.* is not that which is of absolute necessity to *Salvation*, is evident from the following Words, where the word *Baptized* is omitted ; for *Christ* did not say, *be that is not baptized shall be damned, but he that believeth not shall be damned* ; the varying of the Expression sufficiently proveth that he did not mean the inward *Baptisme*, but the outward ; and whereas not *G. whitehead*, but *w. Penn*, and *R. Barclay*, argue from the Particle in Greek, that signifieth in English *into*, that therefore it must be the *Baptisme with the Spirit*, it is indeed very weakly and fallaciously argued, for the same Greek Particle is found *Acts. 8. 16.* where it is said, that these of *Samaria*, who were *Baptized into the Name of the Lord Jesus* had not received the *Holy Ghost*, when so Baptized, till for some time after, that *Peter and John* came unto them, the Greek Particle, *εἰς τὸ θεόπουλον* is the same here, and in

*Matth. 28. 19.* And any who have but a little skill in Greek know, that the Greek Particle *eis* hath often the same signification, with the Greek Particle *eiv*, and signifieth as well *in*, as *into*, so that their so arguing is built on a Grammatical Quibble that is altogether groundless. And for them to argue, that it was not *Water-Baptisme*, which Christ commanded to the Apostles, *Matth. 28. 19*, because of the words *Baptizing into the name*, &c. with as much colour of reason they might argue, that when in *James 5. 14*. It is said anointing them with Oyl in the name of the Lord, that the *anointing* there meant was not an *outward anointing* but an *inward*, and that the *Oyl* was not outward but inward.

Again, whereas *G. w.* faith on this second Argument, for the Saints were saved by that *Baptisme*, which was not the putting away the *filth of the Flesh*, but the answer of a good Conscience, *1 Pet. 3. 21*. Therefore it was not *Water-Baptisme* which Christ commanded in *Matth. 28. &c.* I answer, that doth no wise follow that therefore it was not *Water-Baptisme*.

### S E C T. III.

**A**ND because I find that *Robert Barclay* in that Chapter of his Printed *Apology*, reprinted by his Son *Robert Barclay* at London, 1696, doth much insist upon this place in *Peter*, as if it did effectually prove that *Water-Baptisme* is no *Gospel Institution*, and it is a common Text the Teachers among the Quakers bring to oppose *Baptisme with water*; therefore I think fit the more fully to examine the Arguments brought by him from this place against it. But in the first place, I do apologize for my meddling to answer or correct any Passages in the Books of *R. Barclay*, whom as I did greatly love and esteem, and who, I believe, was one of the soundest Writers among the People called Quakers, so I do truly honour his memory, believing that as to the main, he was a true Christian, though in divers things, he was byassed and misled, as I also was, by the too great esteem that he had, and too great credit he gave, (as I also did) of those called his *Elders*, whose gross perversions and misinterpretations of Holy Scripture, we both did upon their Authority take for Divine *Inspirations*; and I hope it may be a just *Apology* to me, and defence against the injurious Clamours of some, that may and will object it against me, as a breach of Friendship, to censure or correct any thing of that my deceased Friend: That I do no otherwise in this Case, than

I would.

I would be done by ; for, if after my decease, (as well as before) any Friend of mine should censure and correct any Passages in any Books of mine that did justly need such *Censure and Correction*, I and all that love me should take it, as a *true act of Friendship* ; it being the best way to cover the Faults of our Friends, or were it of our Parents, to *correct them*, and though Men may be dear to us, yet *Truth* ought to be more dear ; nor do I thus centuring and correcting what I judge amiss in *R. B.* on these Heads, do any more wrong to him, than I do to my self, whom I have impartially censured, and now again do, freely declaring, that whatever I have said, or writ anywhere against *Baptisme with Water*, and the *Outward Supper*, as being no Gospel Institution was erroneous, and which therefore I retract and correct. And where I have used divers of the same Arguments, which *G. W.* and *R. B.* hath used, which I find *R. B.* hath been more large upon than I have any where been in any of my Books ; therefore I shall rather consider these Arguments as brought by him, than by me, especially for this cause, that he is judged by many of the Quakers to have writ more forcibly against these matters than most have, or then I have done.

*R. B.* thus argueth from *1 Pet. 3. 21.* (see pag. 16. of his *Sons Edition* called *Baptisme and the Supper substantially asserted*) The Apostle (saith he) tells us first negatively, what it is not, viz. not a putting away of the filth of the Flesh, then surely it is not a washing with water, since that is so.

Answer, That the *Baptisme* there described is not a putting away the filth of the Flesh is granted, but it doth not follow, that therefore it is not *Water-Baptisme*, for though ordinary *washing with water* is a doing away Bodily filthiness, yet *Baptisme with Water* is not, nor ever was, nay not *John's Baptisme with Water* ; for *John* did not say that he *baptized* his Disciples to *wash away* the filth of their Bodies, but unto Repentance. The description of *Baptisme* here given by *Peter*, is taken from the *end*, as is very common both in Scripture and elsewhere, to describe a *thing* from its *end* ; now the *end of Water-Baptisme*, as it was commanded by Christ, *Mattb. 28. 19.* was not to put away the filthiness of the Flesh, but to signify the *inward washing by the Blood and Spirit of Christ* upon the Soul and Conscience, the which when so washed is a good Conscience, and the effect of that inward washing is the answer of a good Conscience ; and indeed to me it is evident, that *Peter* in this description of *Baptisme* first

negatively, what it is not; doth refer by way of comparison to the legal purifyings under Moses Law, by Blood, and the Ashes of an Heifer with water sprinkling the Unclean, which as the Author to the Hebrews saith, sanctified to the purifying the Flesh, Heb. 9. 13. and yet even this washing was not to cleanse the Body from natural filth, but from the legal uncleanness that Men had on divers occasions, as when they touched a dead Body they were legally unclean, and because of that they were not to come into the Tabernacle, until they were cleansed with this water of purifying sprinkled on them. But the Baptisme with water under the Gospel, had not that but a greater signification, and being duly received had a greater and more noble effect) viz. to signify the spiritual cleansing by Christ, and to be a means of Grace, far greater than under the Law.

Again p. 17. He thus argueth, If we take the second and affirmative definition, to wit, that it is the Answer or Confession of a good Conscience, &c. then Water-Baptisme is not it, since as our Adversaries will not deny, Water-Baptisme doth not always imply it, neither is it any necessary consequence thereof.

Answ. This Consequence also is not good, because though Water-Baptisme in the literal sense strictly taken, without any Metonymy is not the answer of a good Conscience, as the Lamb was not the Passover, but a signification of it, yet the Lamb is called in Scripture the Passover, by a Metonymy of the Sign put for the thing signified, that is very common in Scripture, as in other Authors, so the Baptisme with water, metonymically may be called, the answer of a good Conscience, being the thing signified thereby. That he saith, their Adversaries will not deny, that Water-Baptisme doth not always imply it, neither is it any necessary consequence thereof; in that he was under a mistake, for they will say, and do say, that Water-Baptisme doth always imply it, to such as duly and worthily receive it; and that it is always a necessary consequence or concomitant thereof upon due and well qualified Receivers. And if nothing appear to the contrary by words or actions, but that the receivers are duly qualified (tho' some of them be not such really) yet in the judgment of Charity, even according to Scripture rule, they are called such, as Paul calleth these of the Churches to whom he writ Saints, and yet no doubt all were not real Saints in the Churches, though by Profession they were such.

Again,

Again, whereas pag. 18. he argueth thus: Peter calls this here which saaveth the Antitypos, the Antitype, or the thing figured, whereas it is usually translated, as if the like figure did now save us, thereby insinuating, that as they were saved by Water in the Ark, so are we now by Water-Baptisme, but this Interpretation (he saith) crosseth his sense.

Answ. His Argument from the Greek word used by Peter, viz. *Antitypos* (he should have said *αντίτυπον* in the neuter gender) is indeed altogether weak and groundless, as if it only signified the thing and could not be understood of the Figure of the thing, the contrary whereof appeareth from *Heb. 9. 24.* where the holy Places made with hands are called *ἀντίτυπαι*; i. e. the Antitypes of the true, which are truly translated the Figures of the true holy Places made without hands.

Again, whereas he argueth, that Water-Baptisme is not meant (p. 19.) in *1 Pet. 3. 21.* that the Baptisme there mentioned, is said to save us; but Protestants deny it to be absolutely necessary to Salvation.

Answ. Nor hath this Argument any force, for though it is not absolutely necessary to Salvation, yet that it is in God's ordinary way, where it can be duely had, and by whom it is duely received one of the ordinary means of Salvation; it is truly said to save as the *Doctrine of the Gospel* outwardly Preached by the Ministry of Men, is saving by way of means, and as the Holy Scriptures are said by Paul to be able to make wise unto Salvation, through Faith in Christ Jesus, and said Paul to Timothy, *1 Tim. 4. 16.* Take heed unto thy self, and unto thy Doctrine, continue in them, for in doing this, thou shalt both save thyself and them that hear thee: And as concerning the means of Salvation, though all of them, when really given of God, are very profitable, yet all are not alike necessary, nor alike given, nor afforded unto all; some, yea, many never perhaps heard the *Gospel* truly Preached unto them by the *Voice* of Man, yet having the Scriptures read unto them, that hath proved an outward means of their Salvation, the Lord working inwardly by his *Grace* and *Spirit*, to make the same effectual to them. And as at times the *Book* of the Holy Scriptures supplieth the defect of a *Vocal Ministry*, so at times, a *Vocal Ministry* doth supply the want of the *Book* of the *Scriptures*; and thus, though *Baptisme* and the *Supper* outwardly administered are means of *Grace* and *Salvation*, when duly received, yet they are not so necessary, as the *Doctrine* of the *Gospel*, as outwardly delivered by Men, and the *Books* of the *Holy Scripture*.

If any shall object, that it is better to keep to the *literal Sense* of the words in *Peter*, than to run to the *Metonymy*, which ought not to be done, but in case of *necessity*; I answer what way soever, the *Baptisme* in *1 Pet. 3. 32.* be taken, as suppose for the *Baptisme of the Spirit*, yet such who so take it must run to a *Metonymy*, for the *inward Baptisme of the Holy Spirit*, is not the *Answer or Confession of a good Conscience*, otherwise than by a *Metonymy* of the Cause, for the effect. The *Answer or Confession of a good Conscience*, being the effect of the *inward Baptisme* and operation of the Spirit, and not the *inward Baptisme it self*. And indeed such *Figures and Metonymical Speeches* are very frequent in Scripture, to which for not well adverting, many are drawn into most false Interpretations of Scriptures, and most hurtful Errors, as the *Papists* by taking the words of *Christ*, *this is my Body*, in a mere *literal sense*, without any *Metonymy*. To conclude upon this Argument, the most that with any colour or shadow of Reason can be inferred from this place, in *1 Pet. 3. 21.* is that *Water-Baptisme* alone, neither doth, or can save any without the *inward Baptisme*, or operation of the Spirit; all which is readily granted, nor yet doth the *inward Baptisme*, though joyned to the outward save, without any thing else, but both the *inward Baptisme*, and *outward* do save us, as *Peter* plainly declareth by the *Resurrection of Jesus Christ from the Dead*, nor need the *inward* and *outward Baptisme* be strictly called *two Baptisms*, more than *England*, and a *Map of England*, are called *two Englands*, or the *Law writ in the Heart*, and the same *writ in Paper*, are *two Laws*. And thus I hope I have fully examined and answered to the Argument, both of *G. whitehead*, and *R. B.* from *1 Pet. 3. 21.* as the impartial intelligent Reader may perceive.

#### S E C T. IV.

**T**H E third Argument used by *G. whitehead*, is the same for Matter that is used by *R. B.* in the Treatise above cited, p. 30. which they bring from *Paul's words*, *1 Cor. 1. 17.* where *Paul said*, that *Christ sent him not to baptize, but to preach the Gospel*. The reason of that Consequence (saith *R. B.*) is undeniably, because the *Apostle Paul's Commission was as large as that of any of them*. And whereas it hath been answered to this, by them who holds that *Baptisme with Water* is a *Gospel Institution*, from *Matth. 28. 19.* that the Sense of *Paul's words* is, that he was not sent principally to *Baptize*, not that he was not sent at all, as where-

where it is said, Hos. 6. 6. I desired mercy, and not sacrifice. But this parity R. B. doth except against, because this place is abundantly explained by the following words, and the knowledge of God more than burnt-offerings.---But there is no such words added in that of Paul. And against this manner of interpreting Paul's words, he thus argueth, else we might interpret by the same rule all other places of Scriptures, the same way, as where the Apostle saith, 1 Cor. 2. 5. That your faith might not stand in the wisdom of men, but in the power of God, it might be understood, it shall not stand principally so. How might the Gospel by this liberty of interpretation be perverted?

Ansf. As we are not to Interpret all other Places of the like Phrase so, else great harm would follow in giving false Interpretations of Scripture, so we ought to Interpret diverse places of Scripture, so, to wit, by adding the word, *only*, or *more*, or *principally*, otherwise the like harm would follow, as where it is said, 1. John 3. 18.---Let us not love in word, nor in tongue, but indeed and in truth, and Rom. 2. 13. For not the hearers of the law are just before God, &c. John 14. 24. The word which you hear is not mine, but the Fathers which sent me. Matth. 15. 24. I am not sent, but to the lost sheep of the house of Israel, John. 4. 42. we believe not because of thy saying. Matth. 10. 20. It is not ye that speak, &c. In these and diverse the like places of Scripture, the word *principally*, or *more*, or *rather*, though not expressed, is understood, and there is a good Rule whereby to know when any such word, when not expressed, is necessarily understood, as when without any such word understood, or implied, when not expressed, it would contradict some other place of Scriptures, or any true consequence from Scripture, or true Reason, as is manifest in the present Case, for Paul telleth in the same Chapter, that he Baptized some of the Church of Corinth, which he ought not to have done without a Commission; for as to what is alledged, that he and others did Baptize by *Permission*, and not by *Commission*, as when he Circumcised Timothy, it was by *Permission*, and not by *Commission*, which conceit I grant I had formerly entertained as well as R. B. being swayed by the assumed Authority of them we esteemed our Elders, pretending they did so Interpret the Scriptures by Divine Inspiration. But finding their Pretences to be palpably false in many other things of greater weight, occasioned me to examine their pretended Inspirations in this also; which (I desire to praise God for his true Illumination) I found to be false. Now that Paul's Circumcising Timothy was not by *Commission*, is certain, because

sometimes afterwards he did earnestly oppose the practice of it, but we never find that he, or any else in Scripture opposed the practice of *Baptisme with Water*, or spoke so slightly of it, as he did of *Circumcision*; he did not say, if any of you be *Baptized*, *Christ* should profit you nothing, as he said, if any of you be *Circumcised*, and he submitted to *Baptisme* himself, and received it. *Acts 9. 18.* compared with *Acts 22. 16*. Though I find that *W. Penn* calleth it in question, whether this was *Baptisme with Water*, which bespeaketh as great inadvertency in him, as when he had printed in his *Christian Quaker*, that *Jesus Christ* was born at *Nazareth*. And as for *Paul's* saying, he thanked God he *Baptized* none of the *Corinthians*, but such and such, it only proveth that he judged *Preaching* to be his *principal work*, as indeed it was; for had he *Baptized* all to whom he *Preached*, and who were *Converted* by his *Ministry*, it would have been too great a hindrance to his *Preaching*; and as *Paul* *Preached* to many whom he did not *Baptize*, so did the other *Apostles*; therefore we find not either *Peter*, or *John*, or any of the other *Apostles* after our *Saviour's Resurrection*, *Baptized* all to whom they *Preached*, but left it to be done in great part by others; and whereas some have argued, that if *Baptisme* had been a *Gospel Precept*, *Paul* would not have said, he thanked God he had *Baptized* so few of them: This Argument hath no force, for he did not thank God, simply that he did not *Baptize*, but that he had *Baptized* so few of them, lest they should say, he had *Baptized* in his own Name, which sheweth, that the occasion of the Division that was among the *Corinthians* at that time was about *Baptisme*, and that they had too much an eye to those who had *Baptized* them, so as to denominate themselves after them. And whereas, *R. B.* saith, p. 32. 33. Let it from this be considered how the *Apostle Excludes* *Baptizing*, not *Preaching*, though the abuse (mark) proceeded from that, no less than from the other; for these *Corinthians* did denominate themselves from those different Persons, by whose *Preaching* (as well as from those by whom they were *Baptized*) they were *Converted*; as by the 4, 5, 6, 7. and 8 Verses of the third Chapter may appear.

*Ans.* But that the *Preaching* of these different Persons was the occasion of this *Division* among the *Corinthians*, doth not appear from the Verses Cited, nor any where else, for *Paul*, and *Apollo* *Preached* the same *Doctrine* to them; but we no where find that there *Preaching* occasioned any *Division*; but suppose it had, on the supposition, that some of the *Corinthians* might esteem the *Preaching* of the one, more powerful than the *Preaching* of another; yet that proves not that

*Paul Excluded Baptizing*; the most it proves, is, that he preferred, his Preaching to his Baptizing, as being the greater and more principal Work enjoyned to him.

Page 33. *And yet for to remove that Abuse (saith R. B.) the Apostle dith not say, he was not sent to Preach, nor yet doth he Rejoyce that he had only Preached to a few, because Preaching being a standing Ordinance in the Church, is not because of any Abuse that the Devil may tempt any to make of it, to be forborn by such as are called to perform it by the Spirit of God.*

*Ans.* All this is exceeding weak Reasoning, and proceeds upon a false Supposition; that because Baptisme was abused, therefore it was simply to be forborn, or laid aside; no such thing appears mentioned in Scripture; for though Paul Baptized but a few of the Corinthians, he did not tell them that few were Baptized by any others. But the contrary appears from his words, that all the believing Corinthians were Baptized, though not by him, yet by some other; *1 Cor. 1. 13.* If some of them had not been Baptized at all, it had been improper for him to ask them were they Baptized in the Name of Paul? And though Preaching be the greater Ordinance, as practised by the Apostles, and is not simply to be forborn, yet occasions might and may happen that might cause it to be forborn at some certain time and place: As suppose, some had certainly informed Paul, that if he Preached at such a place, and at such a time, some that did lay wait for him, would lay hands on him and kill him; on this Advertisement, who will say, but Paul might feel in himself, not only a Liberty to forbear going to Preach at such a place, and at such a time, but even a Necessity laid on him not then to go; for we find, that not only Paul, when he understood that some sought his Life, did seek to escape; but our blessed Lord himself for a certain time did withdraw from such as sought his Life, because his time to suffer was not then come. And as in that case, upon such certain Information, Paul might have lawfully forborn to have Preached to People at that place when his Life was in danger; so the Report being confirmed, that such a Design was laid against him, he might have lawfully rejoiced and thanked God, that he did not go to Preach at that place, at that time. And many the like Examples might be brought to prove, that Preaching it self may Lawfully be forborn, though not simply, yet at some occasion which might render the forbearance of it at some certain place and time, both Lawful and Necessary; and suppose a Preacher did foresee that his Preaching at such a place, at such a day, should occasion by accident some Schism

or Division among sincere Professors of the Christian Faith, he might very lawfully forbear to do it at that time, yea it were his Duty to forbear, and he might very justly rejoice and thank God, that he did not Preach to them in that place, and at that time ; this needed not to have been so largely insisted upon, but for their sake, who through their great Ignorance and Prejudice) lay so great stress on this sort of Argument ; as because Paul thanked God, he had Baptized but a few of the Corinthians, therefore Baptisme is no Gospel Institution ; the weakness of which consequence, I suppose is sufficiently manifest : On the contrary a good Argument may be brought for Water-Baptisme, that seeing the abuse of it at Corinth, or any where else, was no cause or occasion of laying it aside to any, but that it was universally practised on Believers in the Apostles Days, insomuch that it cannot be instanced where any Church, Family, or Person that did believe was not Baptized, that therefore it was practised by Divine Institution, and not by Permission, such as Circumcision was ; for neither Circumcision, nor any other Jewish Rite was universally practised, as Baptisme was ; the above-said Argument, taken from Paul's words, he thanked God he Baptized none but such and such, I find used by W. Penn, in his Book, called Reason against Railing, p. 110. to which let the above mentioned Answer serve.

But I find some new Arguments used by G. Whitehead, in his Anti-Sect, to prove that Baptisme with Water was not commanded to the Apostles, Matth. 28. 19. p. 120. Lo I am with you always, to the end of the world (saith he) what for ? to enable them to Baptize with Water ? No that many can do without him, or the least sense of his Presence.

Ans. Of all the Arguments I ever heard against Baptisme with water, this is one of the weakest, and too much favouring of Profanity, that (saith he) many can do without him, but can they do it in Faith without him, and in true Obedience to his Command ? This Scoff of his, has equal weight against John's Baptisme, when in force, which he grants was with water ; and thus, as G. Whitehead argueth, John could, and did Baptize without Christ's inward Presence, and the least sense of it, and it has the like force against all External Acts of Religion commanded of God, both under the Law and Gospel ; for all External Acts simply considered, as such without regard to Faith, or the inward Frame of the Mind, can be done as much without Christ, as Baptisme with water ; but none of them can be done as they ought without him. Hath G. Whitehead forgot Christ's Saying to his Disciples ;

without

without me ye can do nothing ; that he hath so boldly contradicted him, to say, they could Baptize with water without him. This is more Prophane and Scandalous, than what Samuel Jennings said at a Monthly Meeting in Philadelphia, for which he was reprobred by diverse in the Meeting, and of which there is an account in Print. *To do our own Business as Men, we need not the help of the Spirit, but to do God's Business we need it :* But here according to G. Whitehead, when John Baptized with water, which was God's Business, it being commanded of God, he could do that without him.

Another Argument of his in the same Page, is, *It is not go Teach, and then Baptize them with Water, but go teach all Nations, Baptizing them ; and there was a Divine and Spiritual Baptisme immedately attending and present with their Ministry.*

*Ans.* This Argument is also weak, and grounded upon a Quibble, because it is not said; *go Teach, and then Baptize, but go Teach, Baptizing, &c.* Because the word *Baptizing* is a Participle; but this hath not the weight of a Feather, it is so light, and yet with such light airy Stuff have deceived many : For as the word *Baptizing* is a Participle, both in the Greek and English ; so the word Translated *go*, set before *Teach*, in the Greek is a Participle. πολεύεις going (or having gone) *Teach*. Now by the like Argument, because it is not said, first *go*, and then *Teach*, but *going, Teach*; therefore every foot of their way, where ever they went through, tho' they were not in sight or within hearing of any People, before they came to them, they were to Preach; and by the like Argument, where it is said, *Mark. 1. 5. And, were all Baptized of him in the river of Jordan, confessing their sins.* It is not said, they first Confessed, and then were *Baptized*, or they were first *Baptized*, and then Confessed; according to G. Whitehead, in the very first instant art of *Baptizing*, they confessed their Sins, and neither before nor after. But that there was a Divine and Spiritual *Baptisme* that attended their Ministry to some, will not prove that they did *Baptize* them with the Divine and Spiritual *Baptisme*, which was the Work of God, and of Christ, and promised by Christ to the Apostles and other Believers ; but was never commanded them to give it to others.

His Third Argument, is from *Gal. 3. 2. Received ye the spirit by the works of the law, or by hearing of faith, &c. he therefore that ministreth to you the spirit, and worketh miracles among you ; doth he it by the works of the law, or by the preaching of faith ?*

*Ans.*

*Ans.* He taketh it for granted ; that by him that worketh Miracles among them, and Ministreth the Spirit unto them, is to be understood, *Paul*, or some other Man, by whom they were Converted ? But *Paul* it could not be, for the words being in the Present Tense, implyeth a present Ministratio[n] of the Spirit, when *Paul* wrote that Epistle unto them ; but *Paul* was then at *Rome*, as the end of the Epistle sheweth ; nor was it any other Man, because they were already Converted, and had received the Spirit, before he writ that Epistle unto them. Therefore it is most proper to understand this ; *he* to be *Christ*, who is the only furnisher and supplyer of the Spirit, together with *God*, unto the Faithful ; the Greek word *ἐπικεντων*, is rendred *Prebens Suppeditans*, by *Pasor*, and doth properly signifie the Principal Efficient from *xοενδρος δux chori* the Captain of the *Chorus* ; but this is *Christ* who supplyeth and giveth the Spirit to the Saints, and neither *Paul*, nor any other Man. And that the Apostles were Ministers of the Spirit, doth not signifie that they gave the Spirit, or *Baptized* with the Spirit, but that they were assisted and guided by the Spirit in their Ministry ; and that *God* accompanied their Ministry with his (not their) giving the Spirit unto such who believed their Doctrine.

### S E C T. V.

**I** Proceed in the next place, to examine all the other Arguments I find used by *w. Penn*, and *R. Barclay*, against these Divine Institutions that seem to have any shadow of weight.

The First Argument I find used by *w. Penn*, in his *Reason against Raising*, in p. 107, is, first, saith he, we know, and they confess that they were in the beginning used as Figures and Shadows of a more hidden and Spiritual Substance. 2. That they were to endure no longer than till the Substance was come. Now the time of the Baptisme of the Holy Ghost, Christ's only Baptisme therefore called the one Baptisme, has been long since come; consequently the other, which was John's, was fulfilled, and as becomes a fore-runner ought to cease ; the like may be said of the Bread and Wine ; for as there is but one Baptisme, so there is but one Bread. This same Argument for Matter, but in different words, is used by *R. B.* in the above said Treatise, p. 7. 8.

Answ. The Conclusion they both draw, viz. that *John's Baptisme* is ceased, may be granted, and yet it will not follow that *water-Baptisme*, as it was practised by the Apostles and other Ministers after *Christ's Resurrection* and *Ascension* is ceased; seeing there is great ground to distinguish betwixt *John's Water-Baptisme*, and the Apostles, in divers weighty respects; as first the *Man Christ*, after he rose from the Dead, having all Power given him in Heaven and in Earth, Commissioned the Apostles to *Baptize*, and that with *water*, as shall be afterwards proved more fully, but *John* had not his Commission from the *Man Christ*, &c. 2. *John* did only *Baptize* them of his own Nation, and was only sent to *Israel*, but the Apostles Commission reached to all Nations. 3. *John* though he taught them to believe in him who was to come, to wit, *Christ*; yet he required not Faith in *Christ*, as any condition to qualifie his Disciples to receive his *Baptisme*; but the Apostles required Faith in *Christ Jesus* in all the Men and Women, as a condition qualifying them to receive their *Baptisme*. 4. We do not find that the Holy Ghost was given or promised, to them who received *John's Baptisme*, but the promise of the Holy Ghost was given to such as did duly and worthily receive the Apostles *Baptisme*, therefore *John's Baptisme* was called the *Baptisme of Repentance*. 5. It seems greatly probable, that some who had received *John's Baptisme* were again Baptized with the Apostles *Baptisme*, *Acts 19. 3. 4, 5, 6.* But whereas they both argue, from *John's Words*, I must decrease, but he must increase; it hath a further understanding, than barely as in relation to *John's Baptisme*, for it is said, *John 4. 12.* that *Jesus* made and Baptized more Disciples than *John*, tho' *Jesus* himself Baptized not, but his Disciples; thus, *John* decreased, and *Christ* increased, when both *water-Baptismes* were in force, that *Christ* had more Disciples than *John*, even when *John* was living, at which he rejoiced; and as the number of *Christ's Disciples* increased above the number of *Johns*, before *John's decease*, so still after, and will encrease; and so will the Glory and Honour of *Christ* increase above *John*, to the end of the World. But whereas they both argue, as they think so strongly both against *water-Baptisme*, and the *outward Supper*, because of the Scripture Phrase, *one Baptisme*, and *one Bread*, which I confess did formerly carry some weight with me, and I have so argued in some of my former Books; but I have sufficiently seen the weakness of that Argument, as well as other Arguments brought both by them and me, against these Divine Institutions.

tutions. But let it be considered, how things are said to be one in divers senses and acceptations. God is one in the highest sense, yet this doth not infer that there is no distinction of the Father, Son, and Holy Ghost, in their *relative Properties*, which are incommunicable; and Christ is one, and yet this doth not prove that Christ hath not two *Natures*, one of the *Godhead*, another of the *Manhood* most gloriously united. 3. Faith is one, yet there are divers true significations of Faith in Scripture, as 1. the saving Faith, 2. the Faith of Miracles which every one had not who had the saving Faith, 3. Faith objectively taken for the Doctrine of Faith, either as it is outwardly Preached or Professed, as in Rom. 1. 5. Gal. 3. 2. Acts 24. 24. Now if one should argue, because the Scripture faith, there is one Faith, Eph. 4. 5. that consequently there is but one Faith, and that is the Doctrine of Faith outwardly Preached and Professed, and consequently deny Faith as it is an inward Grace and Virtue of the Spirit in the Hearts of true Believers, his Argument would be false, so on the other hand, if another should argue, true saving Faith, that is, of *absolute necessity to Salvation*, is an inward Grace or Virtue of the Holy Spirit in the hearts of true Believers; and therefore there is no Doctrine of Faith to be Preached or Professed, his Argument should be also false, and as false is this way of reasoning, that because the *Baptisme* is *one*, therefore that *one Baptisme* is only the inward of the Spirit, excluding the outward *Baptisme of Water*, or as to say therefore it is only the outward *Baptisme of water*, excluding the inward *Baptisme of the Spirit*. Now, as the one Faith mentioned Ephes. 4. 5. Suppose is meant the inward Grace or Virtue of Faith in the hearts of all True Believers, doth not exclude the Doctrine of Faith, outwardly Preached and Professed; so nor doth the inward *Baptisme of the Spirit*, suppose there meant, Eph. 4. 5. exclude the outward *Baptisme of water*, both being true and one in their kind, as the inward Grace of Faith is specifically one in all true Believers, but numerically manifold, even as manifold as there are numbers of Believers, so the Doctrine of Faith is one in its kind, though consisting of many parts; therefore to argue as W. Penn doth, that *Baptisme* is one in the same sense as God is *one* is very inconsiderate, which would infer that though God is *one* in specie, yet that there are as many Gods numerically as Believers. And notwithstanding that in Ephes. 4. 5. it is said there is one *Baptisme*, yet it is not said there or elsewhere, that there is but one *Baptisme*; for another place of Scripture mentions

mentions *Baptismes* in the Plural Number, *Heb. 6. 2.* And indeed as weak as their Argument against *Water-Baptisme* is from the Scripture words *one Baptisme*; no less weak is their Argument against the outward Supper, practised with Bread and Wine, in commemoration of our Lord's Death, because of the Scripture words, *one Bread, 1 Cor. 10. 17.* for in that same verse, *Paul* tells of *one Bread* in a very different signification, even as far as the Church of *Christ* is not *Christ*; we (said he) being many are *one Bread*; but doth it therefore follow that there is no other *Bread* than the Church; nay, for they are all partakers of that *one Bread*, which is *Christ*, and there is a *third Bread* that he mentions in the same Chapter, which is neither the one nor the other, *one Bread*, and that is the outward *Bread* that they did eat, *v. 16. the bread which we break, is it not the Communion of the body of Christ?* Even as *Christ* said concerning the outward *Bread*; that it was his Body, to wit, Figuratively (so by the like Figure it was the Communion of his Body) but not the Body it self, which too many have been so foolish, as to imagine, that the outward *Bread* was Converted into *Christ's real Body*, and as if *Paul* had foreseen that many would become so foolish and unwise, as so to imagine; therefore to caution against any such folly, he had said, I speak as to wise Men; judge ye what I say. But whereas, many of the People, called *Quakers*, by *Bread*, in that part of the Verse; the *Bread* which we break, is it not the Communion of the *Lord's Body*? Will have to be meant, not the outward Elementary *Bread*, but the Body of *Christ* it self, in this they are under a great mistake; for that would render the words to have a most absur'd Sense, as to say, the Body of *Christ* is the Communion of his Body; but the Body is one thing, and the Communion of that Body is another, and it were as little sense to understand it thus; the Body of *Christ* is a Figure of the Communion of his Body; therefore the true sense of the words is the outward *Bread* which we break is a Figure, or Sign of the Communion of the *Lord's Body*: But these Men are under another great Mistake, as if by the *Lord's Body*, here were not meant his outward Body that was Crucified, and Raised again; but the Life, which is the Light in them, and in every Man, whether Believer, or Unbeliever. But of this great Error, I shall have occasion hereafter to take notice, only at present let it be remembred, that by the Body of *Christ*, in these above-mentioned words, is to be understood the Body of *Christ*, that was outwardly Crucified, Dyed, and rose again, and is a living Glorious Body, which

is the Body of the second *Adam*, the quickning Spirit, of the Virtue of which, all true Believers partake; and by their having the Communion of his Body. (whether when eating the outward Bread, so that they eat with true Faith, or when they do not eat, yet believing; for the Communion of his Body is not confined to the outward eating) they have the Communion of his Spirit also, and enjoy of the manifold Spiritual Blessings of Grace, Life, and Light, sent and conveyed into their Hearts, by and through the glorified Man, *Christ Jesus*, who hath a Glorified Body; and though this Communion of *Christ's* Body is hard to be expressed, or to be demonstrated to Man's reasonable understanding, yet by Faith it is certainly felt and witnessed, with the blessed Effects of it, causing an encrease in Holiness and Divine Knowledge and Experience in all true Believers; nor is there any thing in this Mystery, or any other Mystery of the Christian Religion, that is contradictory to our reasonable understanding. But yet a little further to let them see the folly of that Argument from the Scripture Phrase, *one Baptisme, and one Body*; when Paul saith, *Eph. 4. 4.* There is *one Body and one Spirit*; it doth not bear this Sense, as if the Church were but one numerical Body, or one single Man, or as if there were no Body of the Man, *Christ* in Heaven, though some of their Teachers have so falsely argued; that because the Body of *Christ* is one, therefore *Christ* has no Body but his Church, and as false should their Arguing be; there is but one Spirit, and that Spirit is the Holy Ghost; therefore the Man *Christ* hath no Soul or Spirit of Man in him, and therefore Believers have no Spirits or Souls of Men in them that are Created Rational Spirits, both which are most false and foolish consequences; also when the Scripture saith, there is *one Father, and one is your Father*; it would be a very false consequence to infer, that therefore we have never had any outward or visible Fathers; and as false a consequence it is, from one invisible *Baptisme* of the Spirit, to argue against any outward and visible *Baptisme*, or from the outward visible *Baptisme*, being one in its kind to argue against the invisible and inward *Baptisme*, which is one in its kind also; this is an Error called by Logicians, a Transition from one kind to another, as because there is one kind of Animal on Earth, called a Dog, therefore there was not any thing else so called; whereas, there is a Fish that hath the same Name, as also a Star in Heaven.

## S E C T . VI.

**B**UT whereas *W. Penn*, in his above-mentioned Argument saith, *first we know, and they confess, that they were in the beginning used as Figures and Shadows of a more hidden Spiritual Substance.*

*Ans.* In this he is very short and defective in his Expression, they were both appointed and used in the beginning, I mean from the time of *Christ's Resurrection and Ascension*, to be Figures and Signs of *Christ's outward Body* that was broken for us on the *Cross*, and his *Blood* that was outwardly shed. In the first place, and consequently of the inward Graces of the Spirit, and Benefits coming to Believers by his outward Body and Blood, and by the Man *Christ* wholly considered, both in Soul and Body; and whereas he saith, 2. They were no longer to endure, than till the Substance was come: All this sheweth *W. Penn's* great Misunderstanding of the Nature of these Institutions, both of *Baptisme* and the *Supper*, as if they only signified some inward hidden Virtue, which he calls a more hidden and spiritual Substance that was to come; and so were only as he calls them in his *Defence of his Key, called, a Reply to a pretended Answer, &c. Prenunciative and forerunning Signs*, but were not *commemorative Signs*, as well of things past, as of things present; for this is utterly false, that *water* in that *Baptisme* which the Apostles used after *Christ's Resurrection and Ascension* was prenunciative, and not commemorative; for on the contrary it was not simply prenunciative, but commemorative, as commemorating and signifying the *Blood of Christ*, that had been shed outwardly for the Remission of our Sins, and the same commemoration and signification had the *Wine*, in the practise of the Lord's *Supper*, and the *Bread* that was broken in the *Supper*, signified (after *Christ's Death and Resurrection*) his *Body* that was outwardly broken on the *Cross*, and that outward practise was Instituted by *Christ* for a Memorial of his Death and Sufferings, which all true Believers in *Christ* ought to have fresh and lively in their Minds; to which the outward practise both of *Baptisme* and the *Supper* is of great use; and the more frequent the practise of the *Supper* is, being duly used, as with Faith, Reverence, and Devotion, the more profitable it is. Therefore said *Christ, as oft as ye eat this bread, &c.* As if one did say, as oft as ye Pray with true Faith and Fervency, it turns the more to your Spiritual Advantage: And though the *Spirit of Christ* in true Believers is the

great and principal remeberer unto them, yet he oft doth remember them, in the use of that outward Practise, using it as a means, and blessing it unto them, even as the Spirit useth the frequent outward Institutions and Exhortations that Ministers give to Believers as a means, and blesseth that outward means unto them also, the more to quicken and enlighten them ; and as Peter said, to stir up the pure mind in them, by way of remembrance, which was the end of his Epistles, and also of Paul's Epistles unto the Churches ; and therefore it is but weakly and falsly argued by many of the People, called Quakers, and their Teachers ; the Spirit in them is their remembrancer, and they have the more hidden and invisible substance in them ; and therefore there is no use of these outward Signs to them ; for this Argument has the same force against all outward Teaching, and External Acts of Worship. And indeed, as I have oft observed and considered the chiefest Arguments used by these Men, against these outward Practises of the outward Baptisme, and the Supper may be as much brought against all outward Teaching, and External Acts of Worship, and against all use of Books, yea, of the Holy Scriptures themselves ; and the like may be said of these Arguments, that are commonly in the Mouths of the People, called Quakers ; that Bread, and wine, and Water are carnal things, and visible, which may be touched, tasted, handled ; whereas the Scripture saith, touch not, tast not, handle not, which are all to perish with the using, and the kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost : Again, we look not at things seen, for they are temporal, but at the things unseen, which are eternal ; and Col. 3. If ye be risen with Christ, seek the things which are above, and set your affection on things above, not on things on the earth ; but water, Bread and wine, are things on earth ; and let no man judge you in meats and drinks, Col. 2. 17. which are a shadow of things to come, but the body is of Christ ? All these, and the like Scriptures (I say) may with as great show of reason be brought against all good Books, and outward Teachings, Instructions, Exhortations, yea, against the Books of the Holy Scriptures, which G. Fox hath called the Carnal and Earthly Letter, that he touched, and handled, as much as Water, Bread, and wine, and is visible ; and consequently by their Argument, is not to be look'd into, nor is the Scripture, nor the best of words uttered in Speech, or Written, the Kingdom of God, or the hidden invisible Substance, as neither Water, Bread and wine, yet all these have their use, when duly used on a Spiritual Account ; for as words signifie, and hold

hold forth *Christ*, and the inward and spiritual Benefits that Believers have by him, to the outward hearing, so do these other hold forth *Christ*, and his spiritual Blessings to their Sight, Tast, and Feeling; for which reasoun, antient Writers did call the outward *Baptisme* and Supper, *verbum visible*, i.e. the *visible word*. God having so appointed it in his Wisdome, that the Knowledge of Divine and Spiritual things, after a sort should be given to us by outward Signs and Symbols, that affect our Senses, and by our Senses, as by so many Doors and Windows should be let into our Souls, by means whereof, through the inward Operation of the Holy Spirit, the inward and Spiritual Faculties of our Souls and Minds are awakened and enabled to apprehend the Spiritual things themselves, whose Symbols and Emblems these outward Elementary things are. And none of these Scriptures above mentioned, have any relation to the outward *Baptisme* and Supper, which were the Institutions of *Christ*, but to such outward things, the observations of which were after the Commandments and Doctrines of Men, as not only the *Jewish Rites*, but *Gentile Customs and Traditions*, also were touching Meats and Drinks, and other things, which the Apostle calls, *Col. 2. 20. 21, 22.* the *Rudiments of the world*, which as they are of a perishing nature, so the use and service of them; but so is not the use and service of the outward *Baptisme* and Supper, which is a holy Commemoration of our *Lord's* Death and Sufferings, and of the great benefits we have thereby, tending to excite our ardent Love and Affections to him, and to raise them up to ascend to him in Heaven; therefore though true Believers at *Christ's* command use the outward things, yet neither their Minds, nor Affections are set on them, but on him, and the heavenly Blessings they have by him; which holy Commemoration we should not let dye or perish in us, but keep alive for our spiritual Benefit and Advantage; and as concerning, *Colos. 2. 17.* The things there mentioned, are called shadows of things to come, such as the Types of the *Mosaical Law* were; but *Water-Baptisme*, and the Supper, which the Christians were enjoyned to practice, were simply, not shadows of things to come, but are commemorative Signs of *Christ*, as he hath already come in the Body that was prepared for him, and of his Body and Blood which he hath given for us, together with the spiritual blessings of Grace, Life, and Light that we have by him, to make us conformable to him in holiness, as well as to give us the pardon of our Sins, and to justifie us, and give us a right to eternal Life. But it bewrayeth still great in considera-

sideration in *W. Penn*, to argue against the outward Baptisme and Supper, as he doth in his *Defence of his Key*, above-mentioned, p. 154. *They that personally (faith he) enjoy their dearest Friends, will not repair to their Pictures, though drawn never so much to the life, to quicken their remembrance of them.* His similitude of a Picture, to which he compareth the outward Baptisme and Supper is a good Argument against him, the Saints on Earth have not the Man, Christ, personally present with them, they have not his Body that suffered Death for them, and rose again a present object to their outward sight; therefore did he in his great love appoint these outward Signs to be a Memorial of him, until they should have himself Personally present with them, as they will certainly have in the time appointed, and to as little purpose is his arguing in that same page, *That the true Believers were come to Mount Zion, Heb. 12. 22. and sit in heavenly places in Christ Jesus, which must be an attainment above signs of invisible grace, being the life and substance of Religion; and so the Period and Consummation of Types, Shadows, and such sort of Signs or Significations as are in question.* Answer, It is a great Misrepresentation of the State of the Question in *W. Penn*, so to place it as well as a weak Argument, as because true Believers are come to Spiritual Attainments above Signs of invisible Grace; that therefore there is no use of Signs in Religious Matters. Why then doth he speak and writ so much in Religious Matters, for all his Words and Writings are but Signs; and he thinketh that his Brethren are come to higher Attainments than these Signs, yea, why doth he kneel in Prayer, and discover his Head when he Prayeth; what are these but Signs? And why so much strife and contention about *G. Fox's Papers of Church Orders, and Womens Dresses?* Are not his Brethren come to higher Attainments than these outward things? But it is an observation of many, that after *G. Fox* had taught his Followers to throw down the outward Institutions of Christ, he set up among them his own, and so did persuade them to exalt them; that whoever did not comply therewith, were to be judged by his zealous Admirers to be Apostates; thus *Pharisee* like, setting up Humane Traditions above Divine Precepts, and in so doing, *W. Penn* has had no small share, who hath as eagerly promoted *G. Fox's Institutions* about outward things, as he hath laboured to throw down the Institutions of Christ.

## S E C T. VII.

**T**O avoid the Argument for water-Baptism, it being an Institution of Christ from Matt. 28. 19. Go teach all Nations, Baptizing them into the name &c. he saith, but no water is mentioned page 106. Reason against Railing; and therefore he concludes in the next p. that Christ commanded the Apostles to Baptize with the Holy Ghost, and the like evasions is made by R. B. in the abovesaid Treatise p. 26. where he putteth them who understand it of Water-Baptisme to prove, that Water is here meant since the Text is silent of it.

*Ans.* As water is not mentioned, so nor is Baptizing with the Holy Ghost mentioned, and at this rate of arguing used by them, nor must Baptizing with the Holy Ghost be understood, which yet they so indiscriminately affirm must be meant here.

But R. B. thinks to prove, that Baptisme with the Holy Ghost is here meant, arguing from the literal signification of the Text, which we ought not to go from, except some urgent necessity force us thereunto; but no such urgent necessity forceth us thereunto.

*Ans.* The literal signification of the Text, is not Baptizing with the Holy Ghost; but on the contrary, the word Baptizing literally signifieth to Wash with Water or Dip into Water; Yea R. B. grants p. 49. If the etymology of the word should be tenaciously adhered to, it would militate as well against most of their Adversaries as the Quakers. When it is transferred from the literal signification to a Metaphorical, as to signifie the Inward and Spiritual Baptisme with the Holy Spirit, it is never when so transferred applied to Men, as having any command so to Baptize, but wholly and only to God and Christ. I challenge any Man to give but one instance in all the Scripture, where Baptizing with the Spirit is ever referred to Men, either by way of Precept or Practise, as if ever any Man but the Man Christ, did Baptize with the Holy Spirit, or were commanded so to do; the quibble from the Greek Particle εἰς is answered and refuted above, as also his arguing from the word one Baptisme; and whereas he saith the Name of the Lord is often taken in Scripture for some thing else than a bare sound of words or literal expression, even for his Virtue and Power. I answer and so is it oft-taken otherwise, as the Name of God in Scripture signifieth himself, so the Name of Christ signifieth Christ, and that both considered as he is God and Man, and yet one Christ, and that to be

Baptized

Baptized into the Name of the Lord Jesus did not signifie the Baptisme of the Holy Ghost ; I have proved already out of *Acts* 8. 16. Besides the Name of the Father is not the Holy Ghost, as neither is the Name of the Son, for as the Father is neither the Son, nor the Holy Ghost ; so, nor is the Name of the Father, nor the Name of the Son, the Name of the Holy Ghost, as they are distinguished by their relative properties, so by these Names, though the Name God belongeth to each of them, and who are one only God blessed for ever. But that he further contends, that the Baptisme commanded here in *Matth.* 28. 19. is Christ's own Baptisme. I answer, Christ's own Baptisme whereof John makes mention, and of which he is the author and giver, is indeed the Baptism with the Holy Ghost, which he promised unto the Apostles to give them, and accordingly did perform ; but we nowhere find that ever he promised to give them Power, to give it to others, or commanded them to give it, that is wholly an unscriptural Phrase, and scandalous, if not Blasphemous, to say, that poor mortal Men hoever so Holy could give the Baptisme of the Spirit, this is to give to them what was proper only to God and Christ : why did John say, *he that comes after me shall Baptize with the Holy Ghost* : he did not say, they who should come after me, but he, intimating none had that Power and Dignity but Christ, who was God as well as Man, and as he was God had this power belonging to him, and which did belong to no Men nor Creature whatsoever ; and thus indeed the Baptisme with the Spirit is Christ's Baptisme, not which he commanded Men to do, but which he promised to do, altho' the water-Baptisme which he commanded his Apostles to practise in his Name is also his, in a secondary sense, as the Apostles teaching is his, because commanded by him ; yet when we speak of Gods teaching according to the sense of that Scripture, they shall all be taught of God, it is not meant the outward teaching of Men, but Gods inward teaching in Mens hearts ; As touching his third Reason to prove that Baptisme with the Holy Ghost is meant *Matth.* 28. 19. *The Baptisme which Christ commanded his Apostles, was such that as many as were therewith baptized, therewith did put on Christ, but this is not true of Water-Baptisme.*

*Ans.* As concerning that place of Scripture, *Gal.* 3. 7. from which this Argument seems to be taken, the place it self restricts it to the believing *Galatians*, as v. 26. *For yee are all the Children of God by faith in Christ Jesus, and all such as beings Baptized with outward water, put him on by a publick Profession, so by true Faith they inwardly put*

put him on. To make a publick Profession of *Christ* by *Baptisme of Water* is to put him on, in a common Phrase of speech, as when a Man is said to put on the *Souldier*, the *Magistrate*, by putting on the Garment of a *Souldier* or *Magistrate* in which sense *Jerome* said, *Ron:æ Christum indui*, i.e. at Rome I put on *Christ*, signifying that he was there *baptized*, and it is to be noticed how *Paul* generally in his Epistles to the Churches he wrot to, calls them *Saints*, they being so by profession, though there might have been Hypocrites among them, and as by outward profession Men are said to be *Saints*, so they may be said to have put on *Christ*, when nothing by Word or Deed can appear to the contrary in a judgment of Charity.

As to his 4th. Argument that *Baptisme* with *Water* was *John's Baptisme*, I have above shewn, that *John's Water-Baptisme*, and the *water-Baptisme* commanded to, and practised by the Apostles after *Christ's Resurrection*, diflered in many respects, and tho' both required Repentance as a condition in order to receive the *water-Baptisme*, yet the later required Faith in *Christ Crucified and Raised again*, as a condition in order to receive *Baptisme*, but the former did not require that Faith. Again his arguing from their not using that form of *Baptism*, *In the Name of the Father, of the Son, and of the Holy Ghost*, who did *Baptize* with *Water* in those days of the Apostles, is as defective as his otherways of arguing on this Head.

But how doth he prove that they used not this Form? Why because in all these places, where *Baptizing (with water)* is mentioned, there is not a word of this Form, and in two places *Acts 8. 16. and 19. 5.* that it is said of some that they were *Baptized in the Name of the Lord Jesus*. But it ought to be considered, that oft in the Scriptures what is not exprest, is understood, yea that very Form expressed *8. 16.* is comprehensive of the other, and if no more be expressed by him that is the Administrator, if he be sound in the Faith, and that the person to be *Baptized* hath a sound Faith, that Form is sufficient, it is not exprest that the Eunuch gave any other confession of his Faith before he was *Baptized*, but that *Jesus Christ* is the Son of *God*; but will it therefore follow, that he believed no other Article of the Christian Faith but that, and confessed no other. In his further Essay to defend his assertion, that *Christ* commanded the Apostles to *Baptize* with the *Spirit*, he saith, *Baptisme with the Spirit, tho' not wrought without Christ and his Grace, is instrumentally done by men fitted of God for that purpose, and therefore no absurdity follows, that Baptisme with the Spirit should be expressed as the action of the Apostles; for tho' it be Christ by his*

Grace that gives Spiritual Gifts; yet the Apostle Rom. i. ii. speaks of his imparting to them Spiritual Gifts, and he tells the Corinthians, that he had begotten them thro' the Gospel, 1 Cor. 4. 15. To convert the heart is properly the work of Christ, and yet the Scripture oftentimes ascribes it unto Men, as being the Instruments, and Paul's commission was to turn Men from Darkness to Light.

*Ans.* I acknowledge such like answers I had formerly given in some of my former Books to the like Objection; but I am come to see the weakness and defect of it; in order therefore to detect the fallacy of this assertion, that the Apostles might be as well said to *Baptize* with the Spirit, as to Beget, to Convert, to Impart some Spiritual Gift, &c. Let it be considered that *Baptisme* with the Holy Spirit, is not only another thing than Conversion, or imparting some Spiritual Gift, &c. that it is incomparably greater; for *Baptisme* with the Spirit is equivalent to the mission of the Spirit, and his Inhabitation in Believers, and his being given to them; all Spiritual Gifts of Faith, Conversion, Regeneration, however so true and real, are but works and effects of the Spirit, with whom Men may be said Instrumentally to work; but the giving the Holy Spirit, to which *Baptisme* with the Holy Spirit is equivalent, is of a higher Nature, than any or all these Spiritual Gifts, differing as much as the Giver differs from his Gifts: For as to Create is only proper to God and Christ, and the *Holy Ghost*: to Redeem by way of Ransome and Satisfaction to Divine Justice is only proper to Christ, without any concurrence of Men or Angels, so to *Baptize* with the Holy Ghost or endue therewith, or give or send the Holy Ghost, is only proper to God or Christ and not to Men so much as Instrumentally, there is no such Phrase to be found in all the Scripture, as that any Man did *Baptize* with the Holy Ghost, in any case or sense, we ought not to allow such odd Phrases so forraine to Scripture, otherwise the greatest absurdities might follow, and a Power of Creating and Redeeming might be given to Men at this rate, by adding the word Instrumentally, but as we are to allow no *Instrumental Creators or Redeemers*, so no Instrumental giver of the Holy Ghost or *Baptizers* with the same. The Holy Ghost is God himself, and it is too arrogant and wild to say, that Men who in respect of God are as Worms, can give their Creator and Maker. The Scripture indeed tells us, that the Holy Ghost was given thro' the laying on of the Apostles hands, Acts 8. 16. and sometimes in Preaching, and sometimes in Prayer, the Holy Ghost was given; but it was never said,

that

that Men gave it or *Baptized* with it. Besides, at this rate, they may say, the Teaching that *Christ* commanded *Matth. 28. 19.* was not outward Teaching but inward, and then call it Instrumental; but what sense would be made of such an assertion, the Apostles were sent not to Teach outwardly but inwardly, by Instrumental Teaching; and one might argue as strongly, that it was not outward Teaching that *Christ* meant, *Matth. 28. 19.* why, not the least word is mentioned of outward Teaching, therefore it is not understood but only inward Teaching. If it be fit to answer, this wild inference thus, the Teaching there commanded must needs be outward, because its only Mens work to Teach outwardly, and Gods work to teach inwardly; the like answer is as proper to be given in relation to *Baptisme*, as it is Mens work to *Baptize* outwardly with *water*, so it is the work of God and *Christ* to *Baptize* inwardly with the Spirit. And if Men be resolved to quibble and embrace any wild notion, rather than the simple Truth, had there been express mention made of *water*, *Matth. 28. 19.* that quibbling Spirit would have made a new objection, and still argued it was not material or outward *water*, but inward and Spiritual, because in many places of Scripture, *water* signifieth not outward material *water*, but inward and Spiritual.

### S E C T. VIII.

**T**HERE is yet another Argument used both by *w. Penn* and *R. B.* against both *Water-Baptism* and the *Supper* in common. I shall recite it in *w. Penn's* words (being the same in effect with these of *R. B.*) Thirdly saith *W. Penn*, they were but the more noble among the Meats and Drinks, and diverse Washings that the Apostles said, were but shadows of the good things to come; for I would not that any should be so sottish as to think that Christ came to abolish those shadows of the Jews, and institute others in their room, by no means. He came to remove, change and abolish the very nature of such Ordinances, and not the particular Ordinances only, to wit, an outward shadowy and Figurative Religion; for it was not because they were Jewish Meats and Drinks, and diverse washings, but because they were Meats and Drinks, and outward washings at all, which never could nor can cleanse the Conscience from dead works, nor give eternal Life to the Soul, else wherein would the change be? A continuance of them, would have been a judaizing of the Spiritual Evangelical Worship, the Gospel would have been a

*State of Figures, Types and Shadows, which to assert or Practice, is as much as in such lies to pluck it up by the roots.*

*Ans.* This whole way of Arguing proceeds upon a supposed Foundation that is false, and because the Foundation is false, therefore is his Superstructure also; both which I shall briefly show: First, His supposed Foundation is false, *viz.* No Signs that is no outward things that are Symbolical, or Significative of greater and more excellent things do by any means belong to the Gospel, and Christian Religion, otherwise (as he argueth but very weakly) there would be no change, and no difference betwixt the *Jewish* Religion and the Christian, or betwixt Law and Gospel; but this doth by no means follow. For allowing that some Signs belong to the Gospel, yet there is not only a change and difference betwixt them two, but a very great change and difference, even as much as betwixt the Light of the Twilight, and the clear Light of the Sun after he is risen, or betwixt the Sun in the Morning, and the Sun when he is high in the Firmament; and if he will have the outward *Baptisme* and *Supper*, called Shadows as well as Signs; is there no difference betwixt the Shadow that the Sun casts early in the Morning, when he is but low above the Horizon, and when he is high; we know that the higher the Sun riseth, the Shadow is the less, yet still there is some Shadow; however high the Sun riseth until he come to the Zenith, or Vertical Point, at which Point there is no Shadow, but this never happeneth to us in these Northern Parts; and to apply the similitude of the Sun and Shadow to the case in hand; admit the Sun to be *Christ*, as he enlightenth the Christian Church, or the best Christian Congregation that ever was on the Earth; did any such Church or Congregation know that Divine Sun to be risen upon them so high as the Vertical Point in this Spiritual Sense? Is not that rather the State that is reserved to the future Life? When the Shadows shall flee away, *Cant.* 2. 17. and 4. 6. What was the State of the Church in the Apostles days, after they had received plentiful Illuminations of the Holy Ghost? Did not *Paul* say concerning himself and them, now we see darkly as in a Glass, *tanquam in enigmate* the seeing Face to Face, being reserved to the future State after Death; and as he said again, we walk by Faith, not by Sight, which is to be understood comparatively; for though it is granted that the Saints while living in the mortal Body have often sweet and precious sights and tafts of the glory of God and of *Christ*; yet it is not so always with them and their highest Illuminations of Knowledge do admit.

admit of some defects and obscurities, and the condition of a mortal State, as it implyeth somewhat of Shadow, with reference to their defects and shortness, in respect of the much higher and more full and perfect Attainments of glorified Saints and Angels. So in this State of the mortal Body, Shadows and Symbolical things may be, and are really of that Service to them, as the Shadow of a Curtain is, that is interposed betwixt the brightness of the Sun, and the frail sight of our mortal Bodies; And what are all words but Signs, *verba sunt signa rerum & conceptuum; words are Signs of Things and Thoughts:* So are words properly defined by Logicians and Philosophers. Now if the Gospels Dispensation under Christianity be all life and substance, and nothing else; then not only all Books and Letters, but all words possible to be uttered by the Mouths of Men, must be rejected from having any use in Gospel Worship, and instead of silent Meetings at times, there must be no other Meetings but silent Meetings; nay, nor any Meetings at all of Bodies of Men and Women outwardly Assembled; for by *w. Penn's* way of Arguing, there is no use of them; such Meetings of Bodies reach but to the sight, and all that is or can be seen is but Carnal, and cannot reach to the Soul; all Meetings must be only within, and all Teaching within, and all Prayer and Worship within, and nothing without. But if it be granted that outward words, though Signs may be useful for the encrease of spiritual Knowledge, by the same reason the outward Signs of God's appointment may be useful also; yea, in some sort they are more useful; when the signification of them is understood; for Example, *Water* in *Baptisme* hath a nearer resemblance to the thing signified by it, than any words whatsoever; for words signifie only by humane Institution, but visible Signs that are not words, bear some Similitude and Analogy to the things signified; and are as it were so many Hieroglyphicks of Divine Mysteries. In short, the difference betwixt the Judaick and the Christian Dispensation stands not, as *w. Penn* would have it, that the Judaick Dispensation was an outward Figurative and shadowy Worship, and Religion, and that the Gospel hath nothing of outward in it, nothing of Figure, sign, or shadowy; for in both these Descriptions he is under a great mistake, the Judaick Religion had substance, Life and Virtue, and an inward Glory belonging to it as really as the Christian, yea, the very same in Nature; and therefore it is not a fit Definition he gives of the Judaick Dispensation and Religion, that it was an outward Figurative and shadowy Worship and Religion, the outward

part of it was as the shell and Cabinet, but it had an inward part that was as the Kernel and Jewel, as all the Faithful did know, who were under that Dispensation, while it stood in force. Again, it is as really an Error on the other hand to define the Christian Dispensation to be all inward, all Life and Spirit, and substance; that is, too Chymical and Subtile, and no wise Suits with a mortal State at least; for as our natural Bodies cannot Eat and Drink all spirit, but require a Food more Bodily; so our Christian Religion requireth a Bodily part as well as a spiritual. And such who through an ignorant Presumption throw away the Bodily part of the Christian Religion, lose the Spiritual, or rather never find it, but in place of the true spirit of Christianity embrace an inward shadow and Imagination, and oft an Antichristian spirit, and such, I have known who had been once very Zealous in the *Quakers* way, who upon such ignorant Presumption, would come to no Meetings, hear no outward Teaching, nor joyn in any External Act of Worship; alledging all was inward, and they needed no outward thing, and God was only to be worshipped in the inward, which are the true and proper Consequences of *W. Penn's* Reasonings here; His Distinction of Prenunciative and Commemorative Signs I have above examined, and shewed that *Water-Baptisme*, and the outward supper are not merely Prenunciative but Commemorative, as commanded to be practised after *Christ's* Resurrection. The true distinction betwixt the Judaick and Christian Dispensation and Religion, consists in these following Particulars: That the Judaick Dispensation and Religion had much more of outward Figurative and shadowy things than the Christian, the former had much, as best suited to that Time and state, the latter had but little in comparison to the former. As for Example, the Figures and shadows of the Law were indeed many, perhaps some hundreds there were of the *Mosaical* Laws, commonly called Ceremonial, relating to Meats and Drinks, Washings or *Baptisms*, Persons, Places and Times, as Days, Weeks, Months and Years; but the symbols and signs under the Gospel are but few, as *Water* in *Baptisme*, and *Bread* and *wine* in the supper, kneeling or standing up in Prayers, and the Men uncovering their Heads may be called Decent Religious signs of our Worship. Secondly, The Typical and *Mosaical* Precepts were not only many, but considerably chargeable and painful; the multitude of their Sacrifices were a great charge, and the Males coming there every year to *Jerusalem*, very Laborious, Circumcision of the Male Children painful, but *water-Baptisme* and the Supper very easie,

easie, and with very little charge, and little or no pain ; which chargeable and painful Service of the Law among other things, occasioned Peter to call it a Yoak ; which neither they nor their Fathers were able to bear, *Acts 15. 10.* And God in his wisdom saw it meet to put that yoak upon them, as suiting to that legal and typical state ; and our deliverance from that yoak is a great blessing of God. Thirdly, These Signs and Shadows of the Law did not near so clearly and plainly hold forth Christ, and the Spiritual Blessings of Remission of Sins, Justification, Adoption, Sanctification, and Glorification through Christ ; as these few plain Signs and Symbols of Water in Baptisme, and Bread and Wine in the Supper do ; the words in the Form of Baptisme do plainly express that Great Mystery of the Father, Son, and Holy Ghost, and how these three are concerned in the things signified by the outward Baptisme ; as namely, in the Pardon of our Sins ; the Father giveth it, the Son purchaseth it, the Holy spirit in our Hearts persuadeth us of it : Again, the form of words in the Institution of the Supper, take, eat, this is my body, &c. and this cup is the new Testament in my blood shed for the remission of the sins of many ; drink ye all of it. There are no such plain and clear Forms of speech holding forth Christ and the spiritual Blessings we have by him, that were annexed to, or used with any of the Figures and shadows of the Law. Fourthly, The Figures and shadows of the Law in the use of them, had not that Plenty of Grace, and Divine and spiritual Influence of the Holy Ghost, accompanying them generally to Believers under the Law, as doth generally accompany Believers under the Gospel ; for as Paul declareth, it was reserved unto the days that were to come after the Judaical Dispensation was ended, wherein God was to show the exceeding Riches of his Grace ; and in the latter Days, viz. under the Gospel the Spirit was to be poured forth, as was accordingly fulfilled ; and on these Accounts, especially the two last, it is, that Baptisme with Water, and the outward Supper ought not to be numbred among the Carnal Ordinances of the Judaick Dispensation ; for though the material things in some part be the same, yet the manner so differing, and the Grace and spirit more plentiful abundantly, as is above declared, gives just cause, that the outward Baptisme and the supper, when duly Administred, as they ought to be, and were in the Apostles Days, should not be numbred among the Carnal Ordinances, nor yet so called, but rather Spiritual ; for things receive their denomination from the greater and better part : Holy Men in Scripture are called spiritual though having.

having Bodies of Flesh; and why may not things be called Holy and Spiritual, that are used and practised by Ho'y Men, wholly for a Holy End; although the things themselves be Material and External: All which being considered, it will plainly appear how weakly and rawly, both *w. Penn*, and *R. B.* have argued in this Point, and what an Impertinent Consequence *w. Penn* hath made, to infer, that to allow *Water-Baptisme*, and the outward *Supper* to belong to the Gospel, is to make the Gospel a state of Figures, Types and shadows, which doth no more truly follow, . than to allow, that because *w. Penn* hath a Body of Flesh and Blood; that therefore he is a Carnal and Bloody Man; or because the *Quakers* have Flesh and Blood as other Men; therefore there Church is a Carnal and Bloody Church; and as raw and defective is *R. B.* his way of Reasoning, p. 25, 26, 27. of the above said Treatise; that where the Author is the same, the Matter of Ordinances is the same, and the end the same; and having the same effect, they are never accounted more or less Spiritual, because of their different times. For all this is not a sufficient enumeration, to prove the one not to be more Spiritual than the other; there are diverse other great Considerations or Arguments, besides these mentioned by him so generally and overly; as in the respects above mentioned, relating to their Form and Manner, and greater Efficacy, because of the greater plenty of Grace, accompanying the latter than the former, and having greater and more excellent Effects; for who that knows, what a true Christian is, but will say he is far beyond an ordinary Religious Jew that had some degree of Faith in the promised *Messiah*; the Scripture comparing the Jew and the Christian, as the Child and the Man. And who but will say, that the true Gospel way of Ministry, as it was in the Apostles Days, and wherein they were exercised in Preaching and Prayer, did far excell the Ministry of the ordinary sincere Jewish Priests and Scribes, although they had one Author, and one Doctrine for Substance, and one end in their Ministry at large and in general, and also one effect in general and at large, viz. to instruct in Righteousness such as heard them. And though in one sense the Jewish Baptisms, and that practised by the Apostles after Christ's Resurrection had one Author, viz. God, yet in another sense there was a considerable difference, it being God or the word Incarnate, or Christ God Man that was the Author of the latter, but not of the former. And though the Jewish Water-Baptisms, and the Christian water-Baptisme, which is but one, do agree in relation to the end in some

some sort, yet there is a great difference in that very respect; for the remote end of the *Jewish Baptisms* was to signify Remission of Sin through Faith in *Christ*; yet the proximate, or next end of those *Baptisms* was to make them legally clean, so as to be allowed to come into the Congregation of the *Jewish Church*; but the end of the Christian *Water-Baptism*, even proximately and nextly considered, is to signify Remission of Sins, and the spiritual Cleansing by *Christ*, and also to indicate such *Baptized Persons*, and recognize or acknowledge them to be Members of the Church of *Christ*, that is more excellent and honourable as far as the Christian Dispensation excelled the *Judaick*. But that they farther argue, that *Water-Baptism* cannot reach the Conscience to cleanse it from Sin; that therefore it ought not to be practised; and because *Bread* and *wine* in the *Supper* cannot nourish the Soul; therefore ought it not to be used in the *Supper*; they might as well have argued against the brazen Serpent, that the *Jews* at *God's command* should not have looked to it when they were poisoned with the Serpents in the Wilderness; because there was no inherent Virtue in that piece of Brass to effect any Cure; and they might argue as well against *Naa-man's* going to wash in *Jordan* to be cured of his *Leprosie*. I know none that plead for *Water-Baptism*, and the outward *Supper*, that think there is any inherent Virtue in these outward things, either to wash or feed the Soul; the Virtue is wholly in *Christ*, whose Grace, Power, and Spirit doth accompany the due and right use of these things, as they are practised in Faith, and in Obedience to *Christ's command*. And the like way they might argue against all vocal Ministry which abounds among the *Quakers*; for no words have any inherent Virtue in them to Cure or Cleanse the Soul, or profit any more than *Water*, or *Bread* and *wine*; it is only the Grace and Spirit of *Christ*, when it goeth along and accompanieth these outward things, whether Words, or those outward Elements, that is effectual, and maketh the use of them effectual; without which they are all but as empty Cisterns that can hold no Water.

## S E C T. IX.

**A** Nother Argument of *W. Penn* against the outward *Baptism* and *Supper* is, that therefore they are to be rejected now the false Church has got them; yea the whore hath made merchandize with them,

and under such *Historical shadowy and Figurative Christianity*, has she managed her *Mystery of Iniquity unto the beguiling thousands*, whose simplicity the Lord will have a tender regard to. Ans. In this way of Arguing also he is very inconsiderate, for his Reason is of equal force against the Holy Scriptures, and all the Doctrinal and Historical part of Christ's coming in the Flesh, his Death and Sufferings, &c. Why! the false Church has got all this, and makes Merchandise therewith, and therefore the Bible and the whole Historical and Doctrinal part of Christ's coming in the Flesh, and his Death and Sufferings must be rejected; also all Preaching, and Praying, and Meeting together, and all external Acts of Worship must be rejected, for the same reason, because the false Church has got them all. Tho' I think it may be said, the false Church has not got either *Baptisme* or the *Supper*, in the true Administration of them; but rather a false show and likeness of them: But what hinders that the true Church may not Practise these things aright, tho' the false Practise them amiss? Should the abuse of any thing commanded by God, take away the use of it? Must Meat, Drink and Cloathing be rejected, because that many abuse them?

But he continueth to argue against them p. 110. *Reason against Rail-ing.* Let it be considered that no other Apostle recommends these things; nor Paul himself to either the Romans, the Corinthians (in his first Epistle) the Galatians, Ephesians, Philippians, Colossians, Thessalonians, Hebrews, nor to Timothy, Titus and Philemon. Ans. If so it were that in none of these Epistles Paul had mentioned them, nor any other of the Apostles, which yet is not so, for I have answered it at large, what was objected from Peter, 1 Pet. 3. 21. as that Water-Baptisme is not there meant; and in the Epistle to the Romans, Galatians, Ephesians and Colossians, and in that to the Hebrews, Baptisme is mentioned, and he hath not proved that it is not Water-Baptisme that is there meant, yet it will not follow, that therefore they are to be rejected, seeing other places of Scripture mention both the command and practice of them, so that he cannot instance one, professing Christianity, that was not Baptized, any where in the Scripture, after the command of Baptism was given by Christ to the Apostles; suppose there were but one Text in all the Scripture, that clearly proveth some Doctrin of the Christian Faith, were not that enough for its proof? As that one Text, that God is a Spirit is it not sufficient to prove the truth of it? And we find but one Text of Scripture, and that is in John 6. that mentions the eating of Christ's Flesh, and drinking his Blood, in order to eternal Life, is not that one place enough to prove that Truth?

Another Argument he useth is, p. 110. Reas. &c. That the Gentile Spirit hath troden them under foot so long, being part of that outward Court of Religion given to them, which were left out at the measuring of the Evangelical Temple of God, Rev. 11. 1, 2.

*Ans.* It was not the outward Court, but the Holy City that the Gentiles did tread under feet: The outward Court indeed, as with respect to that time, was not to be measured, but left unmeasured, to-wit, during the time of the great Apostacy. But this argueth, there was an utter Court; the not Measuring of it seems to signify, that it was short and defective of the just Measure, that was originally belonging to it, as it was in the Apostles dayes and for a long time afterwards, until the great Apostacy began, at least for the space of three Hundred Years and upwards from our Saviours Resurrection; But this is so far from proving, that outward *Baptisme* and the *Supper*, suppose they were a part of the outward Court, were no Institutions of Christ under the *Gospel*, that it proves they were, for the outward Court was a part of the Temple, under the Law, and signified that the Church of God under the *Gospel* was to have that which by way of Analogie answered to it, as accordingly it had till the great Apostacy came in, that made it to be for a time to be left unmeasured. But we find that in *Ezekiel*, the Temple, there described, Chap 42, is described with its outer Court, and is measured, which Temple there described, is not any material Temple, but the Church of God as it shall be raised up after the Apostasie, which shall have her outward Court in its just measure; and seeing the *Quakers* take themselves to be the Church come out of the Wilderness, and got free from the Apostasie, and that *Water-Baptisme* and the *Supper* belongs to the outer Court, as *W. Penn* will have it, by the same, or like Argument, they ought to restore the true and due practice of them. But why may not their Ecclesiastick Discipline be reckoned as much belonging to the outer Court, as *Water-Baptisme* and the *Supper*? and if so, why have they set up that, (that is as much outward as *Baptisme* and the *Supper*) and not the other, which has far less show of warrant than the other?

#### S E C T. X.

**T**H E last Argument *w. Penn* useth, or at least the last that I shall bring, and I think I have omitted none, either of his, or of *R. Barclay*, that I could find, that seem'd to require an Answer, is

taken from Christ's washing his Disciples Feet, and commanding them to wash one another's Feet ; and James commanding to anoint the Sick with Oyl; and the Apostles commanding to abstain from blood and things strangled ; and that the believers sold their Possessions, and had all things common, p. 111. Reason against Railing ; from which he infers ; that seeing they who plead for the continuance of Water-Baptism, and the Supper, do not practise those things ; therefore, nor should they practise the other. And the like Reasoning doth R. B. use in the above said Treatise, called by his Son, Baptism and the Supper substantially asserted ; insisting upon that of Christ's washing the Disciples Feet, in several Pages of that Treatise, from p. 94, to 99, and on that of anointing with Oyl, p. 115.

*Ans.* Upon a due consideration of things ; this last Argument will have as little force as any of the former against the outward Baptism, and the Supper. That Christ commanded the Disciples to wash one another's Feet, giving them an Example from his own Practice ; as it was an Act of great Love and Humility in him so to do by his Example, he did enjoyn to his Disciples to practise the like Acts of Love and Humility one to another ; so that what was here enjoyned the Disciples by Christ, was not any commemorative Sign of his Death and Sufferings, but a real Act of Love and Humility which is not tyed or confined to that particular Action that was peculiar to that Country, and an ordinary practice among the People of that Country ; for the Country being hot, they used Sandals on their Feet, by occasion of which, their Feet who used to Travel (as Christ and his Apostles frequently did) needed washing, not only for making them clean, but for refreshment ; and when they came to lodge or stay at a place after Travel, it was usual for Travellers to have Water brought, and their Feet to be washed ; as in Gen. 18. and 19. and what was done to them in bringing Water, and having their Feet washed ; was a real Act of Love and Kindness in them that received them into their Houses, though they performed not that Office themselves, but caused it to be done by their Servants, which was a servile Act, and more usual to Servants than to Masters. But if done by the Master of the House, or by one that was not a Servant, was an extraordinary Act of Love and Humility ; so here was nothing in all this of Ceremony, Sign or Figure, but all a real Act and Office of excessive Love, and most profound Humility in our Blessed Lord towards his Disciples, and by this exemplary Act of his, he both taught and commanded them to perform both that, and also other the like Acts and Offices of Love and Humility towards one another, which they were to do simply as

Acts of singular Virtue after his Example ; and not as any Symbolical or Commemorative Sign of Christ's Death and Passion ; and accordingly we find it numbered among the Virtuous Acts of ancient Christian Widows and Matrons, *1 Tim. 5. 10.* *If she have washed the Saints Feet;* And the like was that Custom of giving a Cup of cold Water (or of cold, as the word is best Translated) to Travellers, which was a great Act of Kindness and Hospitality in those hot Countries ; but none of these Actions, the one of washing the Feet, the other of giving a Cup of cold, is any ordinary Act of Friendship, Love, or Humility, hereaway in cold Countries, where there is either no such ordinary occasion, or usual Custom : For to do any such thing hereaway, would be rather a Ceremony, than any substantial Act of either Love or Humility. But in all cases, when occasion is found for one Christian to perform the equivalent Acts of Love and Humility towards another, or others, the Command of Christ is no doubt obligatory. But to make a Ceremony of that which was then no Ceremony, but a substantial Act of Love and Humility were altogether improper and impertinent. Next, as that in *James,* recommending the Anointing the Sick with Oyl, nor was this commanded to be done as any symbolical Act, or commemorative Sign, but as a mean that Christ had appointed his Disciples to use towards the Sick, when he gave them power of healing them miraculously, *Mark 6. 13.* The abstaining from Blood and things strangled, was certainly a part, if not of the Ceremonial Law ; yet of the positive and Judicial Laws given by the Jews, which the Apostles thought fit to enjoyn to the believing Gentiles at that time, to prevent the giving of Scandal to the believing Jews, who would have taken offence at the Gentiles for so doing. And that the practice of abstaining from eating Blood, continued among the Christians until Tertullian's time, is clearly evident, out of his Apology for the Christians ; where answering that abominable Charge against the Christians, that they did eat the Blood of Infants, shewed that they were so far from that, that they did abstain from the Blood of Beasts. Now this abstaining from the Blood of Beasts, and things strangled, belonging to the positive Judicial Laws given to the Jews, the Apostles might, and no doubt did see cause to enjoyn that Abstinence to the believing Gentiles for a time, to prevent the Scandal of their Brethren who believed of the Jews. But notwithstanding the Apostle Paul doth plainly teach, that whatever was sold in the Shambles might be eaten ; and that nothing was now unclean (provided it be not unwholesome and preju-

prejudicial to Health, as some things are) for said he, every Creature of God is good, being Sanctified by the Word of God, and Prayer, and to be received with Thanksgiving. And lastly, as to that of having Community of Goods, it was only practised at *Jerusalem*, and was a voluntary Act, not enjoyned to them, or any others ; and therefore doth not oblige Christians to practise it ; nor do the *Quakers* practise it more than any others. But when it was practised, it was not any symbolical Act, or commemorative Sign of *Christ's* Death and Sufferings, and of the spiritual Blessings that Believers have thereby ; such as *Baptism* and the *Supper* was ; and therefore to argue from the ceasing of that, or any other of the above-mentioned things, their ceasing is altogether impertinently and groundlessly argued. Before I close this Head of *Baptism*, I think fit to take some notice of this Title given by the Son to his Fathers Treating against the outward *Baptism* and the *Supper*, *Baptism and the Lord's Supper substantially asserted*. A Man might as well having writ a Book against all outward Teaching and Ministry, and against all vocal Prayers, and all external Acts of Worship, and against all outward Meetings of the Bodies of Believers, give it this Title ; *True Teaching and Ministry, true Prayer and Worship, true assembling together, substantially asserted* ; and all this by throwing aside all outward Teachings of Men, however so well divinely Gifted and Qualified, and all outward Ministry, and all external Acts of Worship and outward Assemblies of Persons, and telling us the true substantial Teaching and Ministry is only inward ; the true substantial Worship is inward ; and the true substantial Assemblies and Congregations of Believers is only inward in the Heart and Spirit ; which manner of dealing, as it would not a little tend to the decay, if not rather the total destruction of the inward and substantial parts of all these things ; so it is against the Practice of the People called *Quakers*, who are as much for outward Teaching, and an outward Ministry after their own way, and external Acts of Worship in outward Meetings and Assemblies, and other outward Forms of Church Discipline and Government, set up by their Leaders, and especially by *G. Fox*, as any other People, divers of which outward Forms set up by them, and greatly contended for against others of their Brethren, who said, they saw no need of them, but thought the inward Principle abundantly sufficient without these outward things, have less ground from Scripture than the practice of *Water-Baptism*, and the outward *Supper* have. And if only the substance of things must be regarded,

garded, and all useful and convenient adjuncts and accidents of them rejected and thrown off ; then all the *Quakers* (at this odd way of arguing) may throw away their Cloathing and go naked ; pretending they are no substantial Parts of them, but only accidental ; and by the like Reasoning they may throw away their Estates and worldly Goods, as being no substantial Parts of them as they are Men, or rational Creatures. But what hurt Religion would suffer, by throwing off, and laying aside all outward Teaching, and all outward Acts of Worship, all sober and intelligent Persons, that have the least true sense of Religion, do know. And though the true Christian Religion may consist without these External Things of *Water-Baptism*, and the *Supper*, as in respect of its Essentials, and Men and Women may be true Christians without them, and they may be more tollerably wanted at certain occasions, than outward Teaching, and other External Parts of Religion, as where they cannot be practised without great mixtures of Superstition and Idolatry, as in Popish Countries, or other Places where they cannot be duly had and practised according to their due Institution, or where fit and due Administrators are wanting to Administer them ; yet all this is no Argument against their being divine Institutions, and really serviceable to all, who can have the due and right use of them ; they being proper and useful means to preserve the Christian Doctrin Faith and Religion in the World, as duly practised as useful Appendices and Concomitants to the outward Ministry and Preaching of the Word ; and it is not to be questioned, had the right and due practice of them been continued among Professors of Christianity, and a due regard had been preserved among them, chiefly and primarily to the things signified by them, and secondarily to the outward Signs, so that all possible care had been used, that *Power and Form* had gone along together, and all scandalous and unworthy Persons plainly known to be such, as well as ignorant Persons, not duly instructed in the Essentials of Christian Religion had been excluded and debarred from the use of them ; that the continuance of them in the manner, as above described, would have been of singular use to have preserved the Christian Doctrin, Faith and Religion, sound and free from the great Corruptions that have crept in to the great Corrupting and Adulterating both the Doctrin and Worship as it hath been for many Ages past among Professors of Christianity ; as it hath been already proved, and yet may be further proved against them.

## S E C T. XI.

**A**ND it is morally impossible, that any People practising these things duly, having their true and proper Signification truly and faithfully taught them, and inculcated into them on all occasions when they are used, as well as at other convenient Seasons, ever could or can lose the Doctrin and Faith of Christ Crucified; or that that Doctrin and Faith can ever be made as an indifferent thing among them, as it is made by many of the People, called Quakers; yea, not only so, but by some of their chief Teachers and Leaders, now bearing great Sway among them; as a thing not only, not very necessary, but contrary to the Apostles Doctrin; Rom. 10. Witness some very express Passages in a Book of G. whitehead's, and George Fox the younger, called, *Truth defending the Quakers and their Principles*---Writ (say they) from the Spirit of Truth in G. Whitehead, and G. Fox the younger. (Judge, Christian Reader, if these Men have not belyed the Spirit of Truth, to fater such gross Untruth, and Antichristian Sayings upon the Spirit of Truth as are contained in these Passages, hereafter to be quoted, and many others of the like nature that might be produced out of that vile Pamphlet, above named) Printed at London, for Tho. Simmons, at the Bull and Mouth, near Aldersgate, 1659.

In p. 65 of that Book, they bring in one Christopher Wade, saying, Christopher Wade affirmeth that our blessed Saviour doth instruct Men to lay fast hold of, and to abide in such a Faith which confideth in himself, being without Men. To this they answer.

Ansf. That's contrary to the Apostles Doctrin, who Preached the word of Faith that was in their Hearts, and the Saints Faith stood in the Power of God, which was in them. Note Reader, this Assertion of C. Wade, blamed by them, as being contrary to the Apostles Doctrin, is so far from being contrary thereunto, that there can be nothing more agreeable, as appeareth in the words of the Apostle Paul in the very next verse following; where after mentioning the word of Faith, in Verse 8, which was nigh in the Mouth, and in the Heart; he adds in the 9th and 10th verses. *That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead; thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.*

Again,

Again, They bring in *C. Wade* (see there page 66) saying, *C. Wade*, p. 14. hath affirmed that the *Lord* hath bought us, and Redeemed us with the precious Blood of his Humanity ; and faith, your imagined *Christ* being a mere Spirit, never had any Humane Blood to Redeem you with ; and to prove it, he brings *I Pet. I. 19.* now see their Answer.

*Ans.* That Scripture, *I Pet. I. Hast thou perverted, as thou hast done other Scriptures, to thy own destruction ; for there he witnessed to the blood of the Lamb, which redeemed them from their vain conversation ; but doth not tell of humane Blood to Redeem them with.* For that which is Humane is Earthly ; but *Christ* whose Blood is Spiritual, is *Lord* from Heaven ; and he is not an imagined Spirit, but a true Spirit. And what say'st thou to this ? Was that Humane Blood, which *Christ* faith, except a man drink he bath no life in him ; and which cleansed the Saints from all Sin, who were Flesh of *Christ's* Flesh, and Bone of his Bone ? Note, Any intelligent Reader cannot but know that *Christopher Wade* by the Blood of *Christ's* Humanity, meant the Blood of the Man *Christ* that was born of the Virgin ; and by the Humanity, he meant the Manhood of *Christ*, which of late years *G. Whitehead* hath in Print owned, even the words Humanity of *Christ* ; and yet never to this day hath retracted his vile Doctrin in this and other his Books, whereof I have given some account in my first and second Narrative, &c. at Turners-Hall. Nay, it is below him to retract any Errors that would reflect upon his Infallibility ; he is not changed, as God is the same, and Truth is the same, so the Quakers are the same, and by consequence so is *G. Whitehead* the same, as *John Pennington* hath affirmed in one of his late Prints.

Again, In p. 23. of that above mentioned Book, they answer a Question thus ?

*Q. 43.* When you tell us that you have Faith in *Christ* ; do you mean *Christ* whose Person is now ascended into Heaven above the Clouds ; or do you mean only a *Christ* within you ?

*Ans.* Here thou wouldest make two *Christ's*, a *Christ* whose Person is above the Clouds, and a *Christ* within, but how provest thou two such *Christ's* ? We have Faith in that *Christ* that descended from the Father, who is the same that ascended far above all Heavens, that he might fill all things ; and this *Christ* we witness in us who is not divided. Note, I need not make any Commentary on these words ; the Man that asked the Question did not in the least insinuate that there were two *Christ's*,

but 'tis plain it was *G. whitehead's* Sense; that to own *christ*, whose Person is now Ascended unto Heaven above the Clouds, and to own *christ* within, is to make two *christs*: But seeing there is but one *christ*, that is, only (according to *G. whitehead's* Notion) within, and not a Person now Ascended above the Clouds; it is plain, he doth not own any such Person Ascended into Heaven above the Clouds, nor Faith in any such Person; and no wonder that he oppose Faith in *christ's* Person without us, when he opposeth the Being of any such Person; for the object of Faith being destroyed or denied, the Act of Faith must be destroyed or denied also; both which we see he hath plainly done in this Book; and if in some of his latter Books he seems to be of a better Faith; yet who can believe him to be sincere, until he retract and comdemn the vile Errors in this and other of his former Books which have infected thousands of the poor ignorant People, called *Quakers*, whom he hath led into this Ditch of Unbelief? and yet for danger of loosing his Reputation of Infallibility, and of being found from the beginning; he will not do any thing to confess his former Ignorance and Unbelief, which might be a great means to lead that poor People out of that Ditch, into which he had formerly led them. And how he will answer it at the great Day of Judgment for this great Sin and Neglect, to make amendment, so as to correct his former gross Errors, and labour to undeceive those whom he had formerly deceived; he has great need to consider it; and I sincerely wish that a Heart may be given him to do it, and that by true Repentance he may be humbled before the *Lord*, and obtain forgiveness. But he hath given us a very late Instance that he is not changed really in his false Faith and Persuasion from what he was when he wrote that Book, near 40 years past, which instance is this. He hath blamed *G. K.* for undervaluing the Light within, as not sufficient to Salvation, or not sufficient without something else, that is *christ Jesus* without us, Suffering and Dying outwardly for us, as in his late Antidote, Printed 1697. p. 28. compared with p. 27. *ad finem*. Judge Reader, of what little necessity or value he makes of the Man *christ* without us, and of his Death and Sufferings, Resurrection and Intercession in Heaven, by this most unsound Notion of his, for which he hath got a late Patron and Assistant, a Clergy Man of the Church of *England* formerly, though not in present Office, one that calleth himself *Edmund Ely's*, who hath Printed lately two-half Sheets in Vindication of *G. whitehead's* vile Error, and blaming my Christian Assertion: The Title

Title of one of his half Sheets being this; *G. Keith's* saying that the Light within is not sufficient to Salvation without something else proved to be contrary to the Foundation of the Christian Religion. These two half Sheets are printed and sold by *T. Soule* the *Quakers* Printer, next door to their Meeting-house in *white-heart Court* in *Grace-church-street*, 1697. By which it appears they are very fond of this Patron to their Cause, and particularly that *G. whitehead* is so, by the Commendation he gives of him in his late printed Antidote.

However this may seem to some an improper Digression; yet if they well consider the occasion of it, they will (if Impartial) acknowledge it both proper and convenient.

## S E C T. XII.

**A**ND hereby it may easily appear what Spirit hath Acted the first Teachers that appeared among the *Quakers*, as chiefly *G.F.* and *G.W.* to oppose so keenly and earnestly the practice of those two Divine Institutions of *Water-Baptism* and the *Supper*; namely, to draw People into a forgetfulness of all Faith in *Christ* without us, as he dyed and rose again, and is Ascended into Heaven; for the proper Memorials of *Christ Crucified*, being rejected and laid aside as well as the Doctrin it self not only, not Preached but opposed, as contrary to the Scripture, the drift and aim of that Spirit that hath Acted them both against the one and the other, is plainly manifest, and how its opposing the Doctrin of Faith in the Man *Christ* without us, is the great cause of its opposing these external Practices which are such proper means, together with the Doctrine to propagate and preserve the true Christian Faith in the World. And indeed upon that Hypothesis, or Foundation laid by their principal Teachers, that there is no need of Preaching Faith in the Man *Christ* without, for Remission of Sin, and eternal Salvation; but the only thing needful is the Light within, as it universally enlightenth all Mankind, either to be Preached, or Believed, as a late Writer against them hath well observed, these outward Practices of *Water-Baptism*, and the outward *Supper* are useless and insignificant Formalities, for they were never appointed to signify Remission of Sin, Justification, and Salvation, only by Obedience to the Light within; excluding the necessity of Faith in the Man *Christ* without us; whose alone Obedience unto Death for us, is the only meritorious Cause of the Remission of our Sins, of Justification, and eter-

nal Salvation ; and of all that inward Grace and Virtue of the Holy Spirit whereby we are inwardly Sanctified, and made meet to receive that eternal Inheritance. But though the Spirit that first appeared to Act in these Men, the first Teachers and Leaders of that People, did prove it self to be Antichristian, by opposing the Memorials of *Christ* without us ; yet many simple and honest hearted People knew nothing of this design, and however in part leavened with that Spirit in respect of its opposition to these outward Institutions of *Baptism* and the *Supper* ; yet by *God's* great Mercy were preserved from being prevailed upon by it, to oppose the Doctrine and Faith of *Christ* as he outwardly Suffered, Dyed, and Rose again, and is in Heaven, our Intercessor, among whom I can justly and uprightly number both *R. B.* and my self ; both of us having been preserved sound in our Faith, as touching the Faith in *Christ* without us, however otherwise hurt and byassed by them, in relation to these two outward Institutions of *Baptism* and the *Supper* ; and my Charity leads me to believe that, if *R. B.* had lived in the Body to this day, to see the ill effects that his Writing against these Divine Institutions have had, and the bold opposition that many have of late, more than formerly made to the necessity of the Faith in *Christ* Crucified, and the Preaching of it even here in Christendom, since the Question hath been more distinctly stated betwixt my Opposers and me, touching the necessity of the Faith asserted by me, and opposed by them, he would have plainly seen and readily acknowledged his Error in Writing against these Divine Institutions.

There is yet another of their Teachers, who is of late years become a Person of no small Note among the Quakers, viz. *John Gratton*, whom I cannot well pass without observing his Ignorant and Inconsiderate way of Arguing against these Divine Institutions, especially as touching one of his main Arguments he hath framed from a most false and perverse Understanding of that place in *Heb. 6. 1, 2.* Therefore leaving the Principles of the Doctrin of *Christ*, let us go on to Perfection ; where in his Book called *John Baptist decreasing*, Printed many years ago, and Re-printed in the year 1696, he layeth the Foundation of his Argument against *Water-Baptism*, upon the word in that place LEAVING, which he hath caused to be Printed more than once in his Book in Capital Letters (for a Monument it will be of his gross Ignorance, and yet bold Presumption thus to pervert the Holy Scripture) from thence inferring that *Water-Baptism* is to be left off and laid aside ; for thus he argues, p. 47. of the last Edition, 1697. If they had

had been commanded by *Christ* to have been used to the Worlds end ; then why should *Paul* (for so I call that Author) have been so earnest at that day, which was soon after *Christ's* Ascension, to have had them then to leave them, and to go on to a more Manful, Powerful, perfect State ? Ans. At this rate of Arguing, not only *Water-Baptism*, but the *Baptism* of the Holy Spirit is also to be left ; for the Author mentions the Doctrin of *Baptisms* in the Plural Number ; which *John Gratton* most unfairly and falsely quotes in the Singular ; *Baptism* for *Baptisms* : Also by the same Argument, *Repentance from dead works and faith towards God, the resurrection of the dead and eternal judgment*, are all to be left off from being Preached or Believed : But the true Sense is obvious, of the word leaving, i.e. not to Treat, or Write upon these first Principles further at present, but to Treat of other things ; as when a Man hath laid the Foundation of a House, he goeth on to Build a Superstructure upon it.

And as Ignorant and Impertinent doth he discover himself to be in his other Treatise (preceding the other) of *Baptism* and the *Supper* ; where from the Word *Elements*, used in *Gal. 4. 3, 9.* he concludes that *Water-Baptism* is one of these beggerly Elements *Paul* opposed ; because water is an Element ; and after this rate divers others of their Teachers have Argued ; but the Word Translated *Elements* there, *Gal. 4. 3, 9.* hath no relation to the *Water-Baptism*, nor to the Element of water ; but to Principles and Doctrins of the *Jews*, relating to the *Jewish Rites and Ceremonies* ; the Greek Word, *σοιχεῖα*, is applyed no less to the Principles of the Christian Doctrin of *Christ* and Oracles of *God* ; which therefore by his Argument, being Elements, are to be thrown aside. As for his other Arguments in those two Treatises against the outward *Baptism* and the *Supper* ; they are no other that I can find, but such as are above mentioned in my Reply to those of *William Penn*, and *Robert Barclay*, and therefore one Answer will serve both to them and him.

## P A R T II.

## S E C T. I.

*The Arguments against the outward Supper examined and Refuted.*

Hus having finished my Examination, and Refutation of the Arguments of the above mentioned Persons against Water-Baptism, and the outward Supper in general, I think fit to bring to the like Examination, what R. B. hath more particularly Argued against the outward Supper; as being not any longer to continue, but until Christ's inward coming, to arise in their Hearts, and give a plain Refutation of the same.

In the beginning of the Chapter, or Head, wherein he discourses concerning the Body and Blood of Christ, although he saith truly, that the Communion (*i. e.*) the Participation thereof is inward and Spiritual; yet he was under a great mistake, to affirm that the said Body and Blood of Christ, whereof true Believers do participate, is only inward; which he afterwards explains to be that Light and Seed in every Man; as he expresseth plainly in several places, as p. 61, of the above said Treatise, and p. 65, where he saith---and that Christ understands the same things here, (*viz.* John 6.) by his Body, Flesh, and Blood, which is understood, John 1. *by the light that enlighteneth every man, and the life, &c.* And p. 77. he chargeth it to be an Error to make the Communion, or Participation of the Body, Flesh and Blood of Christ, to relate to that outward Body, Vessel, or Temple that was Born of the Virgin Mary, and walked and Suffered in Judea; whereas it should relate to the Spiritual Body, Flesh and Blood of Christ, even that Heavenly and Celestial Light and Life, which wasthe Food and Nourishment of the Regenerate in all Ages, as we have (said he) already proved.

*Ans.* In this he was in a great Error, to make the Eating, or Participation of Christ's Flesh and Blood to have no relation to Christ's outward Body of Flesh and Blood that was Born of the Virgin, and Suffered Death for our Sins on the Tree of the Cross. For the Regeneration of Believers, and Justification, with all the Spiritual Blessings of Life and Light, and inward Divine Virtue and Might, wherewith they

they are inwardly Refreshed and Nourished by *Christ*, hath a most near and immediate Relation to *Christ's* outward Body and Blood, and to his coming in that outward Body; because that most Holy and Perfect Obedience of *Christ* which he performed in that Body, and became Obedient to the Death of the Cross, was and is the procuring and meritorious Cause of all that inward Grace, Virtue, Light and Life, whereby Regeneration was wrought in any, in any Age of the World, either before or since *Christ* came in the Flesh, as well as it was and is the procuring and meritorious Cause of their Justification, and the Remission of their Sins. For *Christ* Died as well for the Sins of those who lived in the Ages before he came in the Flesh, as since, and they had the same Benefits by his Death, and by his Body and Blood, that we have; the same inward Grace and Light to Regenerate them, as the same Mercy and Favour to Justifie them, and give them the Remission of their Sins, which they received through Faith in *Christ*, as he was to come in the Flesh without them; and whole *Christ* is the Food of true Believers; I mean *Christ*, not only considered as the Word simply, but as the Word made Flesh. And having taken or assumed the Seed of *Abraham*, and the true Nature of Man into such a high Union, as that the Godhead of the Word, and the Manhood assumed thereby is but one *Christ*; and as such is the Food of all true Believers, both as he outwardly came in the Flesh, and as he is inwardly come the Light and the Life in them; and Believers Eating of *Christ*, is their Believing in him, and by their Faith being United to him, and he to them; so that he dwells in them, and they in him. And though it may be owned, that Believers Feeding upon *Christ's* Light and Life, Metaphorically and Allegorically speaking, that Light and Life may be called according to Scripture, Meat and Drink, and Flesh and Blood of *Christ*, as it hath many other such Metaphorical Names; such as, Milk, Honey, Wine, Marrow and Fatness, Oyl, &c. All which Names are given, because of Men's Weakness; and that they have not proper Words to express Divine Things by; yet that ought not to make us reject and lay aside *Christ's* outward Body of Flesh and Blood from having any Relation to the Saints feeding upon him. Nor do the Arguments brought by R. B. here, prove in the least what he intends, as the following Examination of them will sufficiently (I hope) manifest. He begins with a Quotation out of *Augustine*, in his Tractat, Psalm 98. *The words which I speak unto you are spirit and life, understand spiritually what I have spoken; ye shall not eat of this*

this body which ye see, and drink this blood which they shall spill that shall crucifie me. I am the living bread which have descended from heaven; he called himself the bread which descended from heaven, exhorting that they might believe in him, &c. Ans. It is evident from these last Words; that by Eating, Augustine meant in one Sense Corporal Eating, and in another Sense Believing as elsewhere Tract. 25. ad cap. 6. Johan. *Hoc est opus Dei, ut quid paras dentem & ventrem? crede & manducasti: Credere enim in eum, hoc est, comedere panem & vinum, qui credit in eum manducat eum;* in English thus, why preparest thou thy Teeth and Belly? believe and thou hast eat; for to believe in him is to eat the Bread and wine; who believeth in him eateth him. Both these Quotations are good against the Papists; who hold that Believers eat the Body of Christ Corporally with their Mouths; but say nothing against this Spiritual Way of Eating Christ's Body, but plainly confirm it: The plain Sense therefore of Augustine's Words, Quoted by R. B. is this; *Ye shall not eat Corporally with the outward Mouth, the Body of Christ which ye see, but ye shall eat it Spiritually, that is, believe with a sincere Faith, which the Spirit of God worketh in you; that Christ shall give his Body that ye see (speaking then to the Jews) to be broken for you, and his Blood, even the Blood of that Body to be shed for you.* And in to Believing ye shall eat my Body, and drink my Blood, that is, ye shall be united to me, and I to you, that I shall abide in you, and ye shall abide in me; which Sense doth evidently agree with our Saviour's Words, *John 6. 29, 47.* And indeed to Exclude Christ's outward Body of Flesh and Blood, from having any Relation to this place of Scripture, as no way concerned in the Sense of these Words of it, *John 6. 53.* is plainly to Exclude Christ as he outwardly came in that outward Body, from being the Object of our Christian Faith; for seeing Eating here signifieth Believing by Augustine's Quotation, approved by R. B. if this Spiritual Eating, which is our Believing, respects not the Body of Christ that was outwardly Slain; then Christ as he came and Suffered in that Body, is no Object of the Christian Faith, which is most absurd; and none that is in the least acquainted with Augustine's Writings, can say it ever was his meaning, to deny the Body of Christ that was outwardly Slain, to be any wise Concerned in the Christian Faith; for Augustine was a most zealous Asserter of the Necessity of Faith in Christ, as he came in that Body, in order to our Salvation, against the Heresie of Pelagius who denied it, and Writ many Books against that Heresie, now Revived by many of the Quakers Teachers; tho what R. B. hath Writ here, I impute

pute to his Inadvertency, and do not charge him with the Pelagian Heresie for the same, because from other Places of his Writings, I can prove that he made the Faith of Christ's giving his Body to be Slain for us, necessary to our Salvation, and a part of the Christian Belief.

## S E C T. II.

**A**ND as Inadvertent and Mistaken as R. B. was in his Quotation of *Augustine*, concerning Christ's Flesh and Blood; no less hath W. Penn been, [p. 314. of his Rejoyneder to J. F.] in his Quotation of Bishop Jewel, in his Sermon upon *Jos. 6. 1, 2, 3.* Who speaking of what Christ was to the Jews in the Wilderness, says thus: *Christ had not yet taken upon him a Natural Body, yet they did eat his Body; he had not yet shed his Blood, yet they drank his Blood:* St. Paul saith, *all did eat the same Spiritual Meat; that is, the Body of Christ, all did drink of the same Spiritual Drink, that is, the Blood of Christ; and that as truly as we do now.* And whosoever did then so Eat, lived for ever, I think (faith W. Penn) a Pregnant and Apt Testimony to Christ's being the Christ of God before his coming in the Flesh. *Ans.* But this doth not prove that by Christ here, B. Jewel meant only the Light within in these Jews, and by his Body and Blood only, that Light within, or Seed or Principle, as W. Penn would have it. All that are in the least acquainted with the Doctrine of the Church of England, of which R. Jewel was a Zealous Defender, as in his Apologie for the same appeareth, or with B. Jewel's Writings, know well that the Sense which W. Penn hath here put on B. Jewel's Words, never came into his Remotest Thoughts; but it is no wonder that he should so misunderstand and misconstrue B. Jewel's Words, when he doth so use the Scriptures themselves. B. Jewel's Sense is Obvious; Christ had not taken upon him a Natural Body, yet they did Eat his Body, *viz.* by Faith, believing that in the time appointed of God, he would take a Body, and give up that Body to be Slain for their Sins; he had not yet shed his Blood, yet they drank his Blood, *viz.* By faith believing, that after he should take flesh and blood in the fulness of time, he would give his blood to be shed for the remission of their sins; and by this faith all the faithful among them had Christ dwelling in them by his spirit; and did know and witness his spirit to regenerate and sanctifie them, to quicken and refresh them, and nourish them, as meat and drink doth refresh and nourish the body of man. As for his Quotations out of Joshua Sprig, and others; its no wonder he doth so Magnifie them, seeing

its but too evident the *Quakers* have sucked that Poisonous Milk out of the Breasts of such Men who have been in the same Errors before them. But to return to R. B. his Arguments, whereby he laboureth, but to no purpose, to prove that the Flesh there mentioned, *John 6. 53.* &c. hath no Relation to his outward Flesh. First, saith he, (p. 63) because that it is said, both that it came down from Heaven; yea that it is he that came down from Heaven. Now all Christians at present, generally acknowledge that the outward Body of *Christ* came not down from Heaven; neither was it that part of *Christ* which came down from Heaven.

*Ans.* 1. By Himself that came down from Heaven, who is called by *Paul* the second *Adam*, the *Lord* from Heaven, Heavenly, the quickning Spirit, cannot be meant the inward Principle of Light in Men, abstractly considered from the Fountain of it, which dwelt in the Man *Christ*, but chiefly the Light as in him; and consequentially that which Men receive out of his Fulness, according to their several Measures: And as our Regeneration and Salvation have a necessary Dependance on that fulness of Light, Life and Grace that dwells in him, out of which we receive our several Measures; so they have a necessary respect to the Man *Christ*, both Soul and Body, in which that Fulness dwelleth; because the Soul and Body of *Christ* (even his outward and visible Body) was concerned in that great Work of our Redemption, in what he did and suffered for us. Therefore *God* hath Exalted the same Man *Jesus Christ* both in Soul and Body, in Unity with his Godhead, to be a Prince and Saviour to give Repentance and Remission of Sin, Grace and Glory, and all Spiritual Blessings to all that shall be saved. This, ancient Writers have explained by the Example of a red hot Iron exceedingly burning and shining; the *Fire* and *Light* in the same answering to the *Godhead*, and the *Iron* answering to the *Manhood*. Now when this fired Iron burns, or lightens any Stick of Wood that is applied to it; it is not the *Fire* only without the *Iron*, nor the *Iron* only without the *Fire*; but both joynly that have an Operation upon the *Wood* to Kindle and Lighten it; even so, it is the *Godhead* of *Christ* in Unity with his *Manhood* (consisting of Soul and Body,) that wrought that outward Redemption for us, and doth inwardly produce in us the blessed Effects of it by his *Spirit*, in Renewing and Sanctifying us, Justifying us, and giving us Eternal Life and Glory.

*Ans.* 2. Because *Christ's* outward Body of Flesh was Miraculously Conceived by the Power of the most High, and in that respect had a

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Heavenly Original, as well as that it was really the Woman's Seed, and part of the Virgins Substance ; therefore it may be said to be from Heaven, and to be Heavenly as well as Earthly, as Wheat and Barly, and other Grains that Grow in *America*, which come Originally from *England*, are called *English* Grain, even in *America*, though they are also *American* Grain, being produced out of the Soil of *American* Earth. Secondly, saith he, p. 63. and to put the Matter out of doubt, when the Carnal Jews would have been so understanding it, he tells them plainly, v. 53. *It is the Spirit that quickneth, the Flesh profits nothing.* Ans. Nor doth this prove his Assertion ; the Error of the Carnal Jews was, that they supposed *Christ* meant they were to eat his Body Corporally with their Bodily Mouth ; but if they had understood that he meant not a Corporal Eating, but a Spiritual and Metaphorical, they had not erred in so thinking ; his Quotation approved by him out of *Augustine*, proves that by eating here, *Christ* meant believing in him, as he was to Dye for the Sins of the World, and as he was to give his Body to be broken for them, and his Blood to be shed for the Remission of the Sins of all that should believe in him, and for the giving Eternal Life to them both in Soul and Body. Thirdly, (Saith he) p. 63. 64.) This is also founded upon most sound and solid Reason ; because that it is the Soul, not the Body that is to be Nourished by this Flesh and Blood ; now outward Flesh cannot Nourish nor Feed the Soul ; there is no Proportion nor Analogy betwixt them ; neither is the Communion of the Saints with God, by a Conjunction and mutual Participation of Flesh, but of the Spirit ; he that is joyned to the Lord, is one Spirit, not one Flesh ; for the Flesh (I mean outward Flesh, even such as was that wherein Christ lived and walked, when upon Earth ; and not Flesh, when transposed by a Metaphor, to be understood Spiritually) can only partake of Flesh, as Spirit of Spirit ; as the Body cannot Feed upon Spirit, neither can the Spirit Feed upon Flesh. Ans. Here also he Argueth very Weakly and Fallaciously ; that which deceived him, and occasioned his great Mistake, which he embraced as a solid Reason ; was by Arguing from the strict literal Sense of Nourishing and Feeding, to the Metaphorical and Figurative ; which all true Logicians, and Masters of solid Reason will say is unlawful, as also to Argue from the natural Feeding or Nourishing to the Spiritual. To his Argument then I answer ; outward Flesh cannot Feed the Soul Naturally, I grant ; Spiritually and Metaphorically, I deny ; now the Eating, Feeding, and Nourishing meant, *John* 6. 53. is not Natural, but Spiritual and Metaphorical ; the Word Eat-

ting signifieth Believing. And whereas he speaketh of the Feeding of the Spirit, or Soul of Man, that it cannot be the Flesh of *Christ* that can Feed it, but the Spirit, so as to be its Food ; by Food here we must understand it Metaphorically, even as R. B. hath confessed ; that the Spirit of *Christ* is not properly, but Metaphorically called Flesh. So the Souls of Believers Feeding upon the Spirit of *Christ*, is also Metaphorical ; for if by the Spirit of *Christ*, he meant the Godhead ; how can the Godhead, which is an *Infinite Being* in all respects be the Food of the Soul or Spirit of Man that is Finite, strictly or literally understood without a Metaphor ? much more may I use his Argument against his own Assertion ; there is less Proportion or Analogy betwixt the Infinite Creator, and the Soul that is a Finite Creature, than is betwixt the Flesh of *Christ* and the Soul. Besides, if we argue from the strict and literal Nicety of the Words *Food*, *Feed*, and *Nourishment* ; that which is the Food and Nourishment of a Body, becomes a part of its very Substance and Being ; shall any therefore conclude that because *God* is the Food and Nourishment of the Souls of the Saints ; that therefore he becomes a part of their Souls ? We know *George Fox* was blamed for saying the Soul was a part of *God*, or of the Divine Essence ; surely it is as justly blamè-worthy for any to say that *God* is a part of the Soul ; therefore when *God* or his Spirit is said to be the Souls Food, it is not to be understood Strictly and Literally, but Metaphorically and Figuratively ; as when *David* saith, my Soul thirsteth after *God*. But if it be said, that not the *Godhead*, but that which R. B. calleth the *Vehicle* of the *Godhead*, is the most proper and immediate Food of the Souls of Believers, as a certain Divine Emanation, or Efflux ; nor can that Strictly and Literally, without a Metaphor be called the Souls Food ; for that Divine Emanation, or Efflux, doth not become any part of the Souls Substance, but is more Noble than the Soul, of any Saint, upon the Hypothesis ; that there is such a thing, (which to dispute, is forraine to the present Question) for the Soul of Man in its own Nature is capable of Sin, and sinful Defilements, which this Divine Seed, or Principle in the Soul is not ; therefore it can never be Convertible into the Souls Substance. The Feeding of the Soul, therefore in whatever Sense we take it is Metaphorical, and not to be measured or determined by the Feeding of the Body, yet beareth some Analogy or Similitude thereunto, as all Metaphors do to the things, from which they are transferred ; for as what Feeds the Body, doth Refresh and Comfort it, maketh it Lively and Vigorous,

Fat and Beautiful, and doth strengthen it; and is united with it; So the Spirit of *Christ*, and his Divine Influences in the Souls of Believers have the like Effects in them, they do wonderfully Refresh and Comfort them (and that most sensibly) make them Lively and Vigorous, Fat and Beautiful, and do mightily strengthen them, and make them Fruitful in Divine Virtues and Fruits, and are United with the Soul.

### S E C T. III.

**B**UT there are two other things that need Correction, in these foregoing Words of *R. B.* the first is, that he saith it is the Soul, not the Body that is to be Nourished by this Flesh and Blood; this is a great Mistake; though the Bodies of the Saints are not to be Nourished by *Christ*, as with natural Food that is Corruptible; yet seeing it is by him that the Bodies of the Saints shall be raised up at the Resurrection of the Dead to partake of Life Everlasting; therefore he is truly said to be that Food that Perisheth not, that Feedeth both the Souls and Bodies of the Saints to Life Everlasting; and though their Bodies Dye, yet because by the Power of *Christ's* Resurrection (as his Body was Raised from the Dead, so on the account of his Resurrection) their Bodies shall be Raised to Eternal Life. Therefore their Bodies, as well as their Souls are truly said to be Nourished by him. The second is that he saith, *neither is the Communion of the Saints with God by a Conjunction, and mutual Participation of Flesh, but of the Spirit; he that is joyned to the Lord is one Spirit, not one Flesh.* Ans. The Communion indeed of the Saints with God, is not by any natural Conjunction, or Union of *Christ's* Body that was outwardly Slain with the Saints, yet a Mystical and Relative Union there is, as really, or rather more really, as is betwixt the Husband and the Wife, who are said to be one Flesh. This is a great Mystery, said *Paul*, but I speak concerning *Christ* and the Church; who according to *Paul's* Doctrine, as they are one Spirit, so they are one Flesh: And as elsewhere he said, we are of his Flesh, and of his Bone; and forasmuch as the Children were partakers of Flesh and Blood, he took part of the same; wherefore he is not ashamed to call them Brethren. Now in this *R. B.* was in a great Error; that by his thus excluding the Flesh of *Christ's* outward Body from being any means of the Saints Communion with God, he excludes the said Body of *Christ* from being any necessary part of the Mediator; and at this rate of his Arguing, only the Divine Light or Seed in Men is the Medi-

Mediator betwixt *God* and Men ; but according to the Doctrine of the Apostle *Paul*, the Mediator of *God* and Men (who is one) is the Man *Christ Jesus*, and by the Man *Christ Jesus*, is understood in Scripture , not the Spirit only, nor the Soul of his Manhood only, but the Body also, together with the Soul, even *Jesus Christ* made of the Seed of *David*, according to the Flesh : And as really as there is a Relative Union betwixt Brethren, and near Kindred with respect to their Flesh and Blood ; on which account it is said, Concerning *Joseph*, Gen. 37. 27. *He is our Brother and our Flesh*, and 2 Sam. 5. 1. *The Tribes of Israel said unto David, behold we are thy Bone and thy Flesh* : So believing *Gentiles*, as well as believing *Jews* may say concerning the Man *Christ*, who is the *Seed of the woman*; of whom, to wit *Eve*, we are all descended, *we are his Bone and Flesh* ; and because he hath taken Flesh and Blood like unto us, therefore in that very respect, he is compleatly qualified and fitted to be our Mediator, and High Priest with *God*, by whom (because of the true Nature of Man, consisting of a true reasonable Soul, and true and real Body of Man, which the Eternal Word is united unto) we have Communion with *God*. His fourth and last Argument hath the like Defect with the former. That which Feedeth upon it shall never Dye, but the Bodies of all Men once Dye. *Ans.* Men are said in Scripture to Dye ; though the Soul Dyeth not, yet Men are said to Dye, because the Vital Union of the Soul with the Body is Dissolved ; which being but for a Time, and that a very small Time, as a Moment, in respect of Eternity, and after that their Bodies shall be raised up again, and Vitally be United to their Souls ; therefore by the contrary Argument, by the Flesh of *Christ*, that the Saints Feed upon, must be meant in part his outward Body of Flesh, now Glorified, which is a Glorious Spiritual Body ; because the Resurrection of *Christ's* Body, is the Ground of the Saints Hope wrought in them by the Spirit of *Christ*, that their Bodies shall be raised up, and shall together with their Souls inherit Eternal Life. And to conclude this whole Matter ; when *Christ* said, it is the Spirit that Quickneth, the Flesh profits nothing. His meaning is, that according to their Carnal and Fleshly Sense ; it doth not profit ; as if he had said, it would profit you nothing to Eat my Flesh, as ye imagin by the Bodily Mouth, but to Eat it Spiritually, and by Faith, this doth profit ; but to take the Words, the Flesh profits nothing in the Sense that some take them, is most Blasphemous ; as to say, *Christ's* outward Body of Flesh profits nothing to our Salvation ; for this would make his Coming and Death for us in the Flesh to have been in vain ; and also would render our Faith Vain , that he did so come; yea, so neces-

necessary was *Christ's* coming in the Flesh for our Salvation ; that it is by his Flesh and Soul, Constituting his Manhood, that we have his Spirit ; the Man *Christ* is that Olive Tree (consisting of Soul and Body, United Personally to the Godhead of the Eternal Word) which giveth us the Oyl of the Holy Spirit, and poureth it into our Hearts ; and as in the Natural Olive Tree, it is by its Body that we have of its Oyl, or Spirit ; and when we Eat of its Oyl, we are said to Eat of the Tree ; because the Tree yields us its Oyl ; even as when we Eat of an Apple, or Drink the Fruit of it, or of the Vine ; we may be said to Eat of the Apple-Tree and Vine-Tree ; the Fruit being what the Tree naturally yields ; so the Man *Christ*, consisting of Soul and Body, is that Precious Olive Tree, and Vine-Tree, that yields us the Oyl and Wine of the Holy Spirit, and pours it into our Hearts who Believe in him, and Love him, and as Effectual as his Soul and Flesh of his Manhood is now to Believers for their receiving the Spirit by the same, since he came in the Flesh, no less Effectual it was to Believers before he came in the Flesh, even from the beginning of the World, according to *E. Jewel's* Words, he was not come in the Flesh, yet they Eat his Flesh ; to wit, by Faith ; he had not Shed his Blood, yet they Drank his Blood, viz. by Faith ; and both his Flesh and his Blood, before it had any visible Being, or Existence, together with his Soul was Effectual to Believers in all Ages, for their Reception of the Spirit, and all Spiritual Blessings of Justification, and Sanctification, &c. as well before he came in the Flesh as since : And thus he was the Lamb Slain from the Foundation of the World, whose Death was of the same Efficacy from the beginning, and will be to the end of the World, to all that believe in him. And as *God* is the giver of the Spirit, and of all the Graces of the Spirit ; so he giveth it to Believers by and through *Christ*, even the Man *Christ*, who is both the Procurer, and Dispenser of all that Grace that *God* giveth unto them ; and though Men most properly Eat the Meat, and Drink the Drink that is bought with Money ; yet in ordinary Speech, by a common Metonymy, they are said to Eat and Drink the Money that buyeth it ; as the Poor Widows two Mites were called her Living ; so after some sort, though the inward Life and Spirit of *Christ*, be the most immediate Food of the Souls of Believers ; Yet because the Flesh of *Christ*, as it was broken for us, and his Blood as it was Shed for us, is the Price and Purchase Money which hath procured to us the inward Life and Spirit of *Christ*, with the various Graces and Gifts thereof ; therefore we are said, to Eat his Flesh, and

and Drink his Blood, by the like Metonymy. But there is much more in this Great Mystery, than can be demonstrated by these Similitudes and Examples, or any others of the like Nature.

## S E C T. IV.

**P.** 77. *R. B.* chargeth it as another Error, which he calleth a General Error, wherein he saith, they all agree, *viz.* both Papists and Protestants, in tying this Participation of the Body and Blood of Christ to that Ceremony used by him with his Disciples in the breaking of Bread, &c. As if it had only a Relation thereto, or were only enjoyed in the use of that Ceremony; which it neither hath, nor is.

*Ans.* For any to tie the Participation of Christ's Body and Blood to the outward Eating in the *Supper*, as above mentioned, is indeed a great Error. But it was a great Mistake in him, and too rashly charged in general by him, upon both Papists and Protestants, their being guilty of that Error. For it can be shewn, that some of the Popish Writers have affirmed the contrary, and delivered it as the common Faith of their Church; that true Believers partake of Christ's Flesh and Blood, although they Dye before they receive the outward *Supper*; for which Lombard, *Lib. 4. Dist. 9.* citeth *Augustine*, saying, *Lib. de med. pæn. Nulli ambigendum est*, &c. 'No Man ought to doubt that any Man is then a partaker of the Body and Blood of the Lord, when he is made a Member of Christ; nor is he Alienated from the Communion of that Bread and Cup, although before he Eat that Bread, and Drink the Cup; being Constituted in the Unity of the Body of Christ, he depart out of this World; for he is not deprived of the benefit of that Sacrament, when he is found to have that which that Sacrament signifieth. And as for the generality of Protestants, I know not, nor ever knew any that so tyed the Participation of Christ's Body to the outward *Supper*, as he mentioneth. They say indeed, it is a Means of Grace, and of our Communion of the Lord's Body; but not the only means, or so absolutely necessary, as without it, none have that Communion.'

Another great Mistake I find in *R. B.* p. 81. of that Treatise, where he saith; as for the Paschal Lamb, the whole end of it is signified particularly, *Exod. 13. 8. 9.* to wit, that the Jews might thereby be kept in remembrance of their Deliverance out of Egypt. *Ans.* That is indeed

deed mentioned as an end of it, but not the whole end of it; for the end of the whole Law was *Christ*; whereof that Command of the Passover was a part; but that the Passover was a Type of *Christ*, particularly as he was to be Slain for their Sins, is plain, out of Paul's Words, *1 Cor. 5. 7. Let us keep the feast, &c. for our passover is slain for us.* Now as the Jews were to Eat the Flesh of the Passover; so the Believers in *Christ* are to Eat his Flesh; even that Flesh that was Slain; to wit, by Faith, as is above declared; but not by any Corporal Eating; and why did *John* the Evangelist apply these Words of the Passover to *Christ's* Body; *a bone of him shall not be broken.* This plainly proveth that the Passover was a Type of *Christ*; and therefore one great end of it, was to hold him forth to their Faith.

In p. 87. R. B. saith, let it be observed, that the very express and particular use of it, according to the Apostle, is to shew forth the *Lord's* Death, &c. But to shew forth the *Lord's* Death, and partake of the Flesh and Blood of *Christ*, are different things; from whence he infers, as his following Words shew that this Practice of the outward Supper, hath no inward or immediate Relation to Believers, Communicating, or Partaking of the Spiritual Body and Blood of *Christ*; or that Spiritual Supper, spoken of, *Rev. 3. 20.*

*Ans.* This Consequence doth not follow, that Practice of the outward Supper, had not only that end, to Commemorate and shew forth the *Lord's* Death, but had other great ends also; as another was to signifie their Communion of *Christ's* Body, as not a bare Sign, but as a means of that Communion; though not the only means, or such a means, as if the said Communion were tyed thereto; another end was to signifie their Union and Communion one with another; both which ends are plainly held forth in these Words; *The bread which we break is it not the Communion of the Lord's Body;* &c. and we being many, are one bread, and all are made partakers of that one bread. And though R. B. denyeth that by Bread in those Words, *the bread which we break is it not the communion of the Lord's body;* is to be understood the outward Bread; yet I have aboye proved it to be the outward Bread that was used in the Supper; for to understand it of the *Lord's* Body, were to make it Non-sense; as to say the Body of *Christ* is it not the Communion of his Body? Whereas the true Sense is Obvious, taking it for the outward Bread. The Bread which we break, is it not a Sign of the Communion of the *Lord's* Body, &c. And such a Sign that is a means, whereby our Communion of the *Lord's* Body, and of the Spiritual

Blessings we have thereby, is confirmed to us, and an increase of Grace is Exhibited unto us, as it is duly Administred and Received.

### S E C T. V.

**P**Age 83. He puts a very false and strained Sense upon these Words ; *ye cannot drink the cup of the Lord, and the cup of Devils ; ye cannot be partakers of the Lord's table, and of the table of Devils,* 1 Cor. 10. 21. which shews (faith he) that he understands not here the using of *Bread* and *wine* ; because those that do Drink the Cup of Devils and Eat of the Table of Devils (yea, the Wickedest of Men) may partake of the outward *Bread*, and the outward *wine*.

*Ans.* By the *Lord's Table*, is not meant, barely and simply the Signs of *Bread* and *wine* ; but as they do signify, and are Means Exhibitive of the Spiritual Blessings understood thereby. The Wickedest of Men may indeed receive the *Bread* and *wine* ; but they are not to them any Significative, or Exhibitive Signs and Means of these Spiritual Blessings, which are the things signified and intended ; and are the Kernel, without which the bare outward Signs are mere Shells, and broken Cisterns. Again, Let us distinguish betwixt what is *de jure*, i. e. of Right, and what is *de facto*, i. e. in Fact. Wicked Persons, though in Fact they may receive the outward Part, yet they have no Right to it. The manner of Speech used here by *Paul*, is like that of *James* ; *doth the same fountain send forth sweet water and bitter ? How then can the same tongue bless God and curse men ? My brethren, these things ought not to be.* And when as *Paul* said elsewhere ; *no man can say Jesus is the Lord, but by the Holy Ghost* ; he may outwardly say the Words, but he hath no Right to say them, nor can his saying them profit him without the Holy Spirit. But that by the Table of the *Lord*, and the Cup of the *Lord* here, are to be meant the outward things of *Bread* and *wine* ; as above described, is evident from the Antithesis, or Opposition he makes betwixt the Table of Devils, and the Table of the *Lord*, and betwixt the Cup of Devils and the Cup of the *Lord*. Now the Table of Devils, and the Cup of Devils, were outward things, to wit the outward Offerings of Meats and Drinks, that the *Heathens* offered to their Idols, and to Devils. Therefore also by the Table of the *Lord*, and the Cup of the *Lord*, were meant the outward things of *Bread* and *wine* ; not barely and simply as such, but as Signifying and Exhibiting the Spiritual Things, above-mentioned.

oned. His Arguing against this Institution, from the one *Bread* is answered above, Part I. Sect. 5.

Page 87. and 89. He gives a most jejune and strained, as well as false Sense upon these Words, the Table of the *Lord*, as (faith he p. 89.) he that esteemeth a Day, and placeth Conscience in keeping it, was to regard it to the *Lord*, and so it was to him, in so far as he was to Dédicate it unto the *Lord*, *the Lord's Day*; he was to do it worthily. *Ans.* We find no Day called the *Lord's Day*, upon any such account; nor did *Paul* call the Cup in the *Supper*, the *Cup of the Lord*, on any such Supposition of Men'sesteeming it to be commanded, when it was not really commanded; but it is plainly apparent, *Paul* call'd it the *Cup of the Lord*, because he commanded it as the House of the *Lord*, the Law of the *Lord*, &c. and the Command is extant; *drink ye all of it*, Matth. 26. 26, 27. Besides in this he palpably runs into a contradiction to what he had said a little before; in p. 83. For there he will not have the *Bread* and *wine* to be the Table of the *Lord*, and Cup of the *Lord*; because wicked Men cannot partake of the Table of the *Lord*; and yet now here he grants they may, and thereby Eat and Drink Damnation. And as jejune and strained, as well as false is the Gloss he puts on these Words, *he that eateth and drinketh unworthily, eateth and drinketh his own damnation, and is guilty of the body and blood of the Lord*; as if they signified no more than what these Words import, Rom. 14. 23. *He that doubteth is damned, if he eat, because he eateth not of faith*; which had only a Relation to Meats that might lawfully be Eaten; but if he that did Eat them, did think them forbidden, he Sinned, and so was Condemn'd in his own Conscience. For the Word *Damned and Damnation*, in both places do not signify any Final Sentence of Damnation; but only both being Sins, they incur'd the Guilt of Judgment, or Condemnation. But doth it therefore follow, that the Sin and Guilt is the same in both Cases? Is he as Guilty of Damnation that Eats Swines Flesh Doubtingly, ashe that Eats and Drinks Unworthily at the *Lord's Table*? We read in James 3.1, of a greater Condemnation; the Greek Word is the same in both places, viz. James 3.1. and 1 Cor. 11. 29. Seeing therefore there is a greater and lesser Damnation; it will not follow, as R. B. would have it, that the Eating of Meats that are lawful, doubtfully, is as great a Sin, and deserves the same Condemnation that unworthy Eating at the *Lord's Table*: One might argue after the like manner, that to make a Lye about a Trifle, brings as great Guilt and Condemnation, as down-right Atheism, and denying the *Lord* that bought us:

Page 91. We find (saith R. B.) this Ceremony only mentioned in Scripture in four places, to wit, *Matthew*, *Mark*, and *Luke*, and by *Paul* to the *Corinthians*--*Matthew* and *Mark* give only an account of the Matter of Fact, without any Precept to do so afterwards; simply declaring that *Jesus* at that time did desire them to Eat of the *Bread*, and Drink of the *Cup*; to which *Luke* adds these Words, *do this in remembrance of me.*

*Ans.* That he calleth it a Ceremony, I know no Warrant he hath, the Scripture giveth it no such Name; they blame the use of the Word *Sacrament*, because it is not a Scripture Word; but to be sure Ceremony is no Scripture Word; they who are well Skilled in the Greek Language, say, that the Greek Word *μυστήριον*, is well enough Translated Sacrament, as the vulgar Latin Translates it in that place, *hoc est magnum sacramentum*. They further say; there ought to be no prejudice against it, because some *Heathen* Authors had formerly used it; for so had they used the Word *Mystery*, and had applied the same to the External Rites, and Symbols used by them in their Sacrifices to their Idols. When *Paul* would have himself and other Ministers of *Christ* to be accounted Stewards of the *Mysteries of God*, *I Cor. 4. 1.* They plead that by the *Mysteries of God* there, are to be meant, not only the *Doctrins* of the Christian Faith, but the Observation of these Institutions of *Christ*, of *Baptism* and the *Supper*; which none will deny who believe them to be his Institutions. But that he saith, *Matthew* and *Mark*, give only an account of the Matter of Fact, without any Precept to do so afterwards. *Ans.* Though the Precept is not expressed, it is implied; and *Luke* doth express it plainly, intimating they were commanded to do it afterwards. And if it were no where to be found; but in *Luke*; seeing it is acknowledged that *Luke* is of the same Authority, with the other Evangelists; it is sufficient, as well as that one place in *John 6.* concerning the Eating *Christ's Flesh*, and Drinking his Blood; that is only expressive of that Mysterie, is sufficient to prove the Truth of it.

Page 92. Now this Act (saith he) was no singular thing, neither any solemn Institution of a Gospel Ordinance; because it was a constant Custom among the *Jews* (as *Paulus Ricius* observes at length in his Celestial Agriculture) that when they did Eat the Passover, the Master of the Family did take *Bread*, and bless it, and breaking of it gave it to the rest; and likewise taking *wine*, did the same, &c.

*Ans.* This Consequence will not follow ; for it is as Idle and Groundless, as if one should argue, the *Jews* in the Time of the Law had their Religious Meetings, where Preaching and Prayer were used ; therefore Religious Meetings, and Preaching, and Prayer are no Gospel Institutions. But as his Consequence is not good, so the Antecedent is not true, *viz.* That it was no singular thing ; for though it was not singular in respect of the Material Part ; yet it was altogether singular in respect of its Formal Part. None of the Masters of the Families among the *Jews* said, Take, Eat, this is *Christ's* Body which is to be broken for you ; and this Cup is the New Testament in his Blood, &c. It was the great Love and Wisdom of *Christ*, to establish his Institutions under the Gospel, relating to the external part of Religion, as near to the *Jewish* Forms as possible ; excepting what might seem to favour their Superstitions, and other Shadowy Things that were to be Abolished. All the moral Part, as well as divers things of Instituted Worship that were among the *Jews*, being commanded under the Gospel. That of *Christ's* washing the Disciples Feet, which he insisteth on for several Pages, is fully Answered to in the first Part. As also that of Anointing the Sick with Oyl ; so that no more needs be said to it here.

As for these Objections that he raiseth about the Time of the natural Day, when this Institution should be practised ; as why not at Night, and what sort of *Bread*, whether Leavened, or Unleavened : and whether other Drink may not be used as well as *wine* : which he calls Difficulties; out of which it is impossible, he saith, (p. 101.) to extricate themselves, but by laying it aside ; another of which Difficulties is to understand, as he alledgedeth, that these Words, Take, Bless, and Break the *Bread* and give it to others, are to the Clergy, meaning the Pastors, but to the Laity only, meaning the People, Take, Eat, &c.

*Ans.* I do not find that he proveth in the least any such Difficulties ; they may be all easily extricated, much more than in many other Cases, where far greater Difficulties occur. But this is too Rash and Preposterous ; because of some seeming Difficulties, therefore to lay aside a Divine Institution, or to conclude it is no such thing. This is to cut the Knot, instead of loosing it, and to Kill, instead of Curing. At this rate, because in *Paul's* Epistles, and in many other places of Scripture, there are things hard to be understood and resolved, therefore all such places of Scripture are to be rejected : Who doth not see the Impertinency of such Consequences ? And the like may be said in

*Ans-*

Answer to his Objection, from the great Contentions that have hap-  
ned betwixt Papists and Protestants about the *Supper* (and betwixt  
the Protestants one with another) and the much Blood that hath been  
shed, occasioned by these Controversies. All which say nothing against  
the Institution it self, more than against *Christ* and his *Gospel*, about  
which more Blood has been spilt than about that. He should have bet-  
ter considered the distinction betwixt a *causa per se*, and *causa per acci-  
dens*, and the use of a thing, and the abuse of it.

## S E C T. VI.

**P**Age 104. For would they take it as it lies, it would import no  
more than that *Jesus Christ* at that time did thereby signify unto  
them, that his Body and Blood was to be offered for them, and desired  
them, *that whosoever they did eat or drink, they might do it in remem-  
brance of him*, or with a regard to him, whose Blood was shed for them.

*Ans.* If this Supposition be true, as he would have it; that *whenoever  
they did eat or drink, they were to do it in remembrance of him*; then  
why hath he pleaded so much for the ceasing of it? Surely if they  
were to do it, whenever they did Eat or Drink, they were to do it  
to the end of the World; because as long as the World continues,  
Eating and Drinking will continue. But we do not find that our Sa-  
viour's Words import any such Sense; he doth not say; *whenever ye  
eat or drink, &c.* But as oft as ye eat this bread, and drink this cup;  
where the Word *this* Imports it to be another Eating than their  
common Eating, and the like is Imported by these Words; *let a man  
examine himself, and so let him eat, &c.* who so eateth this bread un-  
worthily, &c. 1 Cor. 11. 28, 27.

But to this Sense that he hath given, I find a Passage a little after  
p 111. that as I judge is a plain Contradiction to the former. He saith  
there the Apostles Words, *For as often as ye eat this bread, and drink  
this cup, ye do shew the Lord's death till he come,* Imports no more a com-  
mand, than to say, *As oft as thou goest to Rome, see the Capitol,* will infer  
a Command to me to go thither. Now if they were to obey this Insti-  
tution, whenever they did Eat or Drink; then surely they were to  
do it very often; and that by a Command which plainly contradicts  
this last Assertion of his; but the Words *As often as thou goest to Rome,  
see the Capitol,* implicate neither a Command, nor any frequent  
Pra-

Practice of going, therefore this Example is very improper and impertinent in this respect as well as in others.

Page 110, 111. As to that passage 1 Cor. 11. from 23. to 27. He saith, *There is no Command in this place, but only an account of matter of Fact. He saith not, I received of the Lord, that as he took Bread, so I should Command it to you to do so also; there is nothing like this in the place.*

*Ans.* Be it so, that there was no new Command given in the Case either to Paul, or by him to the Corinthians. It sufficed to Paul to give an account of the matter of Fact, as it was delivered to him from the Lord by Divine Revelation, as he plainly affirmed; *That (saith he) which I received of the Lord, that also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, &c.* Now, as all Divine Revelations are for some great end, we may safely argue, that since what the Lord did that night, was Revealed to him by the Lord, it was not an indifferent thing either to be Believed or Practised, since it had a Command in it, *This do in remembrance of me:* Here was a positive Command that Christ gave unto his Apostles, alledged both by Paul, 1 Cor. 11. 24. And also by Luke 22. 19. There was no need of renewing the same Commandments, as the Law of the Ten Commandments once given at Mount Zinai did oblige the twelve Tribes of Israel, without any other giving them; though what was then given them, was oft taught them; both by Moses and the succeeding Prophets; so what Christ the great Law-giver under the New Testament, gave forth to be his Command, wherever that Command is made known to any People, Nation, or Country, it ought to be obeyed, without the requiring or expecting any new Sanction. And to shew a little further how improper his Example, of one saying *As often as thou goest to Rome, See the Capitol,* is to the present Case; If one that has the Command of another, should first say, *go to Rome*, and then add, *As often as thou goest to Rome, go to the Capitol* this would imply, a Command. Now Christ said first to his Disciples, *This do in remembrance of me*, as both Luke and Paul testifie; and then Paul adds further, v. 25. *As oft as ye drink it, this do in remembrance of me;* and v. 26. *for as often as ye eat this bread and drink this cup, ye do shew the Lord's death, till he come,* the Greek word καλαζετε translated ye shew, may be translated, ye declare, or ye preach, for so is the same word translated, Acts 15. 26. Acts 13. 38. Acts 17. 13. which signifieth

fieh some Publick way of shewing it forth in Religious Meetings, that proveth it was not Mens private Eatings, which may oft happen when they are alone ; and for this, and the like Reasons, some of the Antients, and particularly *Augustin*, called it *Verbum visibile*, the visible Word ; which when joyned with the Word that is founded in Mens Ears, has a double force upon the Minds of devout Believers : To which doth well agree that saying of *Chrysostome*, in his Homilies on *Matthew*, cited in the Title Page, *If thou hadst been without a Body, God had given thee naked and incorporeal Gifts ; but because the Soul is planted in a Body, he giveth thee Intelligible things in Sensible things.* And it was well observed by the Antients, that all obsignatory Signs, have some words of *God* or *Christ* added unto them, to make them effectual, according to which *Augustin* said, *Accedat verbum ad rem, & sit Sacramentum*, i.e. let the word be added to the sign, and it becomes a Sacrament ; and therefore we find in *Eph. 5. 26.* the washing of Water joyned with the Word — That he might sanctifie and cleanse it, with the washing of water by the word. I know some will have the Water here to be meant, the inward Water, and the Word to be inward also ; but such a Sense would be not only strained, but unintelligible, as to say with the washing of the Word by the Word, for they make the inward Water and Word to be the same thing here ; but the Apostle distinguisheth them as two things, both which have the Efficacy by the inward working of the Holy Spirit, *Titus 3. 5.*

Page 111. He undertakes the Answering of the Argument for the institution of the Supper, and its continuance until Christ come at the end of the World, from those Words, *Re shew forth the Lord's death till he come.* To this he p. 112. Answers. They take two of the chief parts of the Controversie here for granted without proof ; First, that as often imports a Command, the contrary whereof is shewn, neither will they ever be able to prove it. 2ly. That this coming is understood of Christ's last Outward coming, and not of his Inward and Spiritual, that remains to be proved, whereas the Apostle might well understand it of his Inward coming and appearance. — And a little after he saith — Now those weak and carnal Corinthians might be permitted the use of this, to shew forth, or remember Christ's Death, till he come to arise in them. For, though such need those Outward things to put them in mind of Christ's Death, yet such as are dead with Christ, and not only dead with Christ, but buried, and so risen with him, need not such Signs to remember him.

Ans.

*Ans.* That *as often*, together with the foregoing words, import a Command, I have already proved, and it was rashly said in him, that he had shewn the contrary, and that they will never be able to prove it. And whereas some argue, had it been a Command, some certain times would have been mentioned, how oft in a Week, Month, or Year it should have been Practised. To this it is Answered; that it followeth not more than to argue that, because it is not mentioned how often in a Week, Month, or Year, Publick Prayer is to be used; that therefore they are not Institutions of *Christ*; for as Publick Preaching and Prayer is to be used as frequently as can stand with the Ability and Conditions of both Preachers and Hearers; so this Practice as frequently is to be used; which, as the time of those, is to be left to the Discretion of the Persons, as *God* shall inwardly Guide them, and outwardly afford them the Convenience; so is the Time of this to be left to the like Discretion, Guidance, and Convenience; which as it seemed to be the Practice of the Church in the Days of the Apostles; each Lord's-day, being the first Day of the Week, so it is clear from *Justin Martyr*, and other ancient Writers; that it was the constant Practice of the Christians, Solemly to Celebrate the same every Lord's-day; besides what other times they might have done it.

As to the second, which he calls together with the other, the chief thing in Controversie, it is indeed so, even the chief thing; and therefore if this be effectually proved against them, that those Words, *until he come again*, are understood of *Christ*'s last outward coming, the Cause is gained. But first, let us examine what Proof he brings, that they are not to be understood of *Christ*'s last outward coming. First, he saith, the Apostle might well understand it of his inward coming and appearance; but what Proof doth he give of this? None at all, but his simple Affirmation.

Secondly, He saith, these Weak and Carnal *Corinthians* might be permitted the use of this, to shew forth, or remember *Christ*'s Death till he should arise in them. But what Proof gives he of this, that this was, or might be a Permission? for no such Permission is any where expressed in the Scriptures; the things that simply were permitted, as Circumcision, were used but by a few, and not long; *Paul* severely opposed them after some time; but so he never did either water-Baptism, or the Supper. Thirdly, That he said, though such need those outward

ward things to put them in mind of Christ's Death; why then, seeing there are now in all Churches and Christian Societies, some that are as weak as those *Corinthians* were, do not they allow the use of them to such as need them? Fourthly, That he faith, such as are Dead and Buried with *Christ*, and Risen again with him, need not such things to remember him. Answer, Here, as elsewhere, his Argument is faulty, by arguing; that because such things are not absolutely necessary, therefore they are not useful, or necessary in any respect. Besides, as I have above shewn, his Argument has the same force against the use of the Holy Scriptures, and all Books, all Preaching of the best Men, and all External Parts of Worship, viz. They that are Dead and Buried with *Christ*, and Risen with him, need none of these outward things. But the best Men, and such are the most humble, will and cannot but acknowledge, that all outward Helps and Means that *God* hath afforded them, are very useful to them, and help to stir up the pure Mind in them. Nor are any so Risen with *Christ*, as the Raised Saints shall be at the Resurrection; therefore till then, they may be helped with outward Means of *God's* appointing. It is very Unwisely, as well as Irreverently Argued; we need not those things, therefore they are not commanded. The contrary is the better Argument; they are commanded, therefore they are needful, at least in some respect; *God* better knoweth what we need, than we do our selves; and therefore in his great Love and Wisdom, hath provided outward Helps for us, as well as inward. But seeing they will needs understand the Words, *until he come*; not to mean *Christ's* last outward coming, but his inward; then with the same Pretext, they may as well understand his Death, of an inward Death of *Christ* in them; and the shewing his Death of an inward shewing; and then all Remembrance of *Christ's* Death, as he Dyed outwardly may be forgotten. But if by the *Lord's* Death, is understood his outward Death, by as good reason, by his coming is understood his outward coming.

## S E C T. VII.

**H**aving thus shewn the Invalidity of his Proofs, that by the *Lord's* coming, is understood his inward coming into their Hearts, and not his outward coming, I shall give some clear Reasons, why it must be understood his outward coming at the general Judgment. The first Reason is; because the Reason of the Command continuing to his last outward coming, the Command doth also continue; for so long doth any Command continue in Force, as the Reason of it continueth; but the Reason of the Command, *Do this in remembrance of me, &c.* doth continue to *Christ's* last outward coming; which Reason is this; that by that Practice they might remember the *Lord's* Death; and not only remember it, but shew it forth, Publickly Declare and Profess, it, and the inestimable Benefits they have by it. Now put the case, that any had so good and living Remembrance of it; that they needed not the outward things to put them in remembrance thereof; yet that is not enough to Answer the Reason and End of the Command, which is by this outward Practice to shew it forth, and declare it by a publick Profession, that they owe Remission of Sin, and Salvation to the Crucified *Jesus*, and that they are not ashamed to own and confess him their Saviour, their King, their Priest and Prophet, and in Token thereof they give Testimony of their Obedience to these his peculiar positive Laws and Institutions of *water-Baptism*, and the *Supper*; for if these be rejected, by the same Method Men may reject all other his positive Institutions, relating to External Practice of Religion, and so turn the Christian Religion into meer Deism, and Pagan Morality. The second Reason is, that the end of this Institution, being a solemn Commemoration of *Christ's* Death and Sacrifice which he offered up to *God* for our Sins above sixteen hundred Years ago, and of the great Spiritual Blessings we have thereby; there is the same Cause and End for it to continue to our Day, and to the end of the World, as when it was first appointed. Had it been indeed only a Prenunciative Sign of some things to come, or of the hidden invisible Substance, as *w. Penn* terms it, meaning thereby the Spirit of *Christ* within, at the coming of the Spirit within into their Hearts; the Sign might have ceased, as the Prenunciative Signs of *Christ's* outward coming in the Flesh were to cease after his outward coming, and accordingly did cease. But the Signs of *water-Baptism*, and the *Supper*, as commanded by *Christ*,

and Practised by the Apostles; were not such Prenunciative Signs of the coming of his Spirit within them, but were chiefly Commemorative Signs of him as he had come; for both of them were appointed by him when he was come, and the Institution of *Baptism* was appointed by him after his Death and Resurrection, the Institution of the *Supper*, so near to his Death, that it was in the very Night when he was Betrayed, and at which time he had the great Sense and Weight of his Sufferings upon him, and as then in great part begun; and because the use of those Signs of *Bread* and *wine*, the *Bread* being broken, and the *wine* poured out, was a Solemn Commemoration of his having *given his Body to be broken for them, and his Blood to be shed for them;* therefore he said, *Take, Eat, this is my Body that is broken for you;* he did not say, *this is my Spirit, or this is the inward visible hid Substance that ye shall afterwards receive;* but *this is my Body; Take, Eat;* and though they were not to eat his Body with the Carnal Mouth, but only the *Bread* which signified it; yet by Faith they were to eat his Body, that is to say, they were to partake of a Mystical Union with his Body, and to have their Right and Interest in him confirmed to them by that Symbol, by means whereof they were to receive plentifully of his Grace and Spirit, as the Consequent and Effect of that Union with him. Therefore they were not so to mind the Effect, as to neglect the great Cause of that Effect; which great cause was *his giving his Body to be broken for them, and his Blood to be shed;* for to mind only the Effect, and neglect the Cause, were like the Hogs that greedily run after the Acorns, or Nuts; but are unmindful of the Tree that beareth them. But as the Spiritual Eyes of Believers, are to be to the Graces and Gifts of *Christ*; so especially, and chiefly to him, from and by whom they have them, and their Faith and Love ought chiefly to act upon him, and upon *God* the Father, in and through him, as also upon the Holy Spirit, as principally residing in him, from and by whom we derive our several Measures of the same. The Third Reason is this; when *Christ* gave the Cup, he said; *this Cup is the new Testament in my Blood, shed for the remission of the sins of many.* Now how is that Cup the New Testament? surely no other ways but as an Obsignatory Sign of the New Testament, obsignating to Believers, *remission of Sins by his Blood outwardly shed;* which New Testament hath in it the Force and Essence of the Covenant of Grace, which *God* maketh with Believers, through *Christ* the Mediator of it; and as *Christ* hath confirmed this Covenant of Grace and Testament with his Blood that was Shed once for us; so he hath given to Believers this

obsig-

obsignating Pledge of it, by way of Investiture ; as when a Man has an Estate of Land conveyed to him, and gets the Investiture of it, it is by some outward Sign, as here in *England* in some Places, by delivering to him Twig and Turf ; and as Kings were Invested with their Kingly Power, by having Oyl poured on them ; and as *Aaron* was Invested into the Office of Priesthood. And indeed all Covenants that ever *God* made with any People, have always been by some outward obsignatory things, as in his Covenant he made with *Noah*, he gave the Bow in the Cloud for the Token of that Covenant ; in the Covenant with *Abraham*, he gave the Sign of Circumcision, which by a Metonymy is called *God's Covenant* in Scripture. Also the Sacrifices under the Law, were Signs obsignatory of *God's Covenant* with them who offered those Sacrifices. And in all the Covenants that we read of in Scripture, that any of the Fathers made with the Neighbouring Princes, or Inhabitants, there were obsignatory Signs and Pledges ; so that who rightly understand the Nature of a Covenant, Transacted after any publick manner, must acknowledge it cannot be without some obsignatory Pledge, or Sign outwardly to be seen, given by the one Party to the other ; insomuch that it seems to be a general Instinct in Mankind, or at least the Equivalent of it, an univerſal Custom received and practised even among *Heathens*, as to my certain knowledge it is among the *American Heathens* ; who in all their Covenants make use of Signs for the greater Security and Confirmation. Thus in the 50th *Psalm*, it is said, *gather my Saints together, who have made a covenant with me by sacrifice, v. 5.* And if any should be so Stiff and Pertinacious, as to deny that outward Signs are necessary to the Confirmation of Covenants univerſally ; yet the Case is plain here, as to the Supper; for *Christ* himself hath said it, *this Cup is the new Testament in my Blood, &c.* Which must have this meaning ; that the Cup was *Christ's Testament*, as *Circumcision was God's covenant with Abraham and his seed* ; for so it was called in Scripture ; that is to say, the Cup is a sign of *Christ's Testament*, and of the covenant of grace that *God* hath made with believers, through *Christ* the Mediator of it. But if any object, this would seem to make the outward *Baptism*, and *Supper*, of so great necessity, as that it cannot be said, that the Covenant is duly confirmed without them, betwixt *God* and Believers. *Ans.* It sheweth indeed a great necessity of them, as in respect of any People being in Covenant with *God*, in a visible way of a Church, and as Members of a visible Church or Society, well and duly constituted ; for all the Members of

a visible Church, as they are in Covenant with *God* inwardly by the Faith and Obedience of their Hearts, so they are in Covenant with him outwardly by the Confession of their Mouths, and other External Acts of Religion, whereby they declare their professed Subjection to him, and to his Laws. Hence we find in Scripture, that not only Faith is required in order to Salvation, but Confession also; and that Confession is not only with the Mouth, but by External Works of the Body, proceeding from a living Principle of Faith in the Heart, among which Works are the External Practices of outward *Baptism*, and the *Supper*, where they can be duly had, whereby they declare their Subjection to the positive Laws and Institutions of *Christ*, and thereby distinguish themselves from either *Jews* or *Pagans*, who may be Moral Men, and Profess Faith and Religion towards *God*, as a Creator, and yet be professed Enemies to the Christian Faith, such as many *Jews* and *Heathens* were in the Apostles Days, and are in our Days. And therefore the outward *Baptism*, and the *Supper* have been not unfitly called and esteemed *Badges of Christianity*, peculiarly distinguishing Christians from *Jews* and *Pagans*; though not the only Badges, but when they are accompanied with a good Conversation of Sobriety, Justice, and Piety, they do make the distinction betwixt true Christians, and *Jews*, and *Heathens*, much more apparent; for if these External Practices, Instituted by *Christ*, be laid aside, whereby shall it outwardly appear that Men and Women are Christians? If it be said, by the Sobriety, Justice, and Piety of their Conversation; But these are no positive distinguishing Marks of Christianity, because Men and Women that are not Christians, may have as much of the out-side of Sobriety, Justice, and Piety towards *God*, as many true Christians have. If it be again said, their frequent Prayer to *God*, in the Name of *Christ*, and calling on the Name of the *Lord Jesus Christ* in Prayer, is a Badge of their Christianity. I answer in part it is so, but not in full, or in the whole; for he that not only Prayeth to *God* in the Name of *Christ*, and confesseth him in Words, but also sheweth his Obedience and Subjection to all the Commands of *Christ*, the least as well as the greatest, whereof the outward *Baptism*, and the *Supper* are some, is the most Accomplished Christian, and beareth the most compleat Badge of Christianity. And though Men's Ignorance in their not knowing them, or not being persuaded concerning them, that they are the Commands of *Christ*, being darkned by the Prejudice of Education, or fashly per-suaded by Seducers and false Teachers, doth in part excuse them, or

at least where Sincerity is, as to the main gives ground of Hope, that God will forgive them the Omission of these Practices; yet where Obedience is not given to every Command of Christ, even the least as well as the greatest, though the Omission be through Ignorance, or false Persuasion, yet it is a Sin, and renders the Persons found in that Omission defective and incomplete Christians.

### S E C T. VIII.

**T**HE 4th. Reason is this, These outward practices of *Baptism* and the *Supper*, are not only visible Signs and Pledges of our being in Covenant with God thro' Christ, and that as he is our God, so we are his People; but they are also the visible Signs and Pledges that we are in the Unity and Communion of the Church, as Children of one Family, begot of one Father, having one Faith and Hope, one Lord, and being Members of one Body. And though the Communion of Believers consists chiefly in the Spirit, and the inward Graces thereof; yet, as they are a visible Body and Society, they are to have some outward and visible Signs and Pledges of the same, that carry some distinguishing Character, to distinguish them, not only from professed Infidels, but also from loose and scandalous Persons, professing the Christian Faith with them: Therefore as in the *Jewish Church*, God had appointed, that whoever did not obey the Mosaical Precepts, were to be excluded the Congregation, and debarred from the external Privileges that they had as a Church, even so Christ has appointed, that whosoever professing him in Words, deny him in Works, and walk disorderly and offensively, as well as who err concerning the Faith, so as not to hold the Head, that they ought to be rejected and disowned; in token whereof, they are to be debarred from the external Signs of the Saints Communion with God and Christ, and one with another. Otherwise, what can be meant by *rejecting*, *casting out*, and *purging out*, in the Scriptures of the New Testament? Also by the word *separating*, and *withdrawing*, so as to have no Fellowship with them? Surely it was more than a verbal denial of them, or giving forth a Paper against them. Doth not Paul tell us what it was, when he saith *1 Cor. 5. 11. If any man that is called a brother be a fornicator, &c, with such an one no not to eat.* This *not to eat* cannot be meant the common Eating, but such as that *1 Cor. 10. 21. to wit, at the Lord's Table.* And therefore the Lord did see it meet, that as

the Outward *Baptism* should be a Sign declarative of the Persons Baptized taking or putting on the Profession of a Christian, so the Eating at the Lord's Table should be a Sign, that they did remain Faithful under that Profession, and did continue in the Unity and Communion of the Church, as Paul's words declare, *we being many are one bread, and are all made partakers of that one bread, &c.* Even as under the Law, the receiving of Circumcision was the Sign or Badge of their being Members of the Jewish Church, and their Eating of the Passover, and of the Sacrifices, (such as were allowed to them to Eat) was a Sign of their being still owned as such; and if any by their offensiveness and disobedience did occasion the Church to debar them from the external Privileges of that Church, when upon their Repentance and Reconciliation, they were again received, they needed no second Circumcision; so nor do professed Christians, having committed any thing that occasion their casting out, being again received by Repentance, need a second Baptism. Now if *Baptism* had been the alone obesignating token of the Covenant, and Badge of Christian Communion, how should Persons be received into Communion, without a new *Baptism*? but to have a new *Baptism*, is as improper as for a Woman after some just offence against her Husband, that he has put her from him, if upon her Repentance he receive her again, to need a second Marriage with the same Husband; but tho' she need no second Marriage, yet that her Husband give her some token and pledge of his Favour, and Acceptance is very suitable. And now seeing these external Practices have so many necessary uses in the Church, so that the Church cannot, in all respects, be duly constituted, and have all things in order without them, it is evident, that as long as the Church was to continue on Earth, in its due Constitution, so long should these external Practices remain; and seeing Christ enjoyed this of breaking Bread to remain to his coming, it is evident, that it is his last outward coming.

The Fifth Reason is, that Christ's Inward coming was then in and among the Disciples when he did Institute these Outward Practices. The Church was never without the Inward Presence of Christ, and of God, and of the Holy Spirit: It is true, that Christ promised his Inward Presence to be with them and in them; but this was not so to be understood, as if the Faithful had him not present formerly, in all Ages, as well before, as after his Outward coming; for without the Inward Presence of God, and Christ, and the Holy Spirit,

Spirit, there can be no true Faith nor Holines. We find that the Faithful are called Saints, as well in the Old Testament, as in the New, and therefore they had as true Inward enjoyments of God then as since, the difference at most is but in degree, betwixt the Divine Enjoyments of the Faithful, before Christ came in the Flesh, and since as to the general. And if it be said, that though Christ was Inwardly come to some, yet not to all in the Apostles times, so as to Answer to the full extent of the fulfilling of the Promise of his Inward coming; It may be answered, nor is he so come now; for as Christ said, the Poor ye have always with you; so until the end of the World there will be in the Church Babes and little Children as well as young Men, and Fathers; and therefore on the account of such by R. B.'s Confession, that are weak, as some of the Corinthians were, that needed those Outward things to put them in Remembrance of Christ's Death, they are still to be continued, even to Christ's last Outward coming; but there are too many among the Quakers that think there is no need to Remember Christ's Death, as he dyed at Jerusalem, abusing and perverting Paul's words, henceforth we know Christ no more after the flesh, and so there is no need or use of Remembring Christ's Death; that they say is but History, but Christ within is the Mystery, whereas Christ within is not the whole Mystery, but in part, and the lesser part too; the whole Mystery of Christ is Christ both Outwardly come in the Flesh, and Inwardly come by his Spirit into the Hearts of the Faithful.

The Sixth Reason is, that to understand by the coming of Christ in these words — *untill he come*, 1 Cor. 11. His Inward coming, and not his coming Without us at the day of Judgment, by the same pretext and method of Interpretation, All the other Scriptures every where that mention his coming throughout the whole Bible, and especially throughout the New Testament, shall be understood only of his Inward coming: And thus we shall have not one proof left us in all the Bible, to prove that there is any other coming of Christ to be expected, than his Inward coming in Mens Hearts. And accordingly indeed we find, that too many of the Quakers have by this manner of perverting this place of Scripture, been led to understand all these other places of Scripture in the New Testament that mention his coming since he came in the Flesh, to be only understood of his Inward coming in Mens Hearts, and on this account have denied any other coming of Christ to be expected, but only his Inward coming

coming, being persuaded into this False and Antichristian Belief, by some of their great Teachers, witness what *William Baily*, a great Teacher among them, hath plainly declared in this matter, p. 306. of the Collection published by the 2d. days Meeting of the People called Quakers, at *Grace-Church-Street*. *I never read in all the Scripture*, saith he, *(as I can remember)* of a 3d. coming of Christ, personally in his own single person, or of a personal Reign besides what shall be in his Saints. *But I have read of his coming the 2d. time, without sin unto salvation, &c.* which the Apostles in their days did witness. Witness also *Rich. Hubberthorn*, another great Teacher, in his Collection published after his death also by the 2d. days Meeting, p. 56. in answer to his Opponent: — *How many souls hast thou led into that Pit of Darkness and Blindness, as to believe that Christ is yet to come in Person?* Now the Scripture which thou bringest proves no such thing, Matth. 24. 27. And a 3d. witness is *G. Whitehead* in his *Nature of Christianity against R. Gordon*, who p. 29. saith, *Dost thou look for Christ, as the Son of Mary, to appear Outwardly in a bodily Existence to save thee, according to thy words*, p. 30. *If thou dost, thou mayst look until thy Eyes drop out before thou wilt see such an Appearance of him.* And p. 41. (*Where doth the Scripture say, he is Outwardly and Bodily Glorified at God's right Hand?* Do these words express the Glory he had with the Father before the World began, in which he is now Glorified?) This and the two foregoing Quotations are to be found more large in my Two Narratives of the Proceedings at *Turners-Hall*; all which sufficiently prove that they believed no Outward coming of Christ, as a thing to come; therefore it is no wonder that they meant only Christ's coming Inwardly into Mens Hearts by these words, *ye shew forth the Lord's death until he come*; for from the same Unbelief they have construed all the other places that mention Christ's coming after his Resurrection, of his Inward coming, and all this in prejudice of his Outward coming, which these Men did not believe, which places of Scripture are many, as *Matth. 24. 27*. This very place *G. W.* denyeth to be meant of his Outward coming at the Day of Judgment, as also *1 Thess. 4. 15*. In his Book called *Light and Life*, in Answer to *W. Burnet*; and *Heb. 9. 28*. Now by the same Method whereby they deny any of these four places now mentioned, to be understood of any other coming of Christ than his Inward coming, they must deny all other places that mention his coming after his Resurrection, to be meant of his Outward coming in the true Nature of Man, because they have declared

clared they own no such thing, as *Christ's* being in Heaven without us in a Personal and Bodily Existence; and that which is not in Being, they cannot believe will come.

But no such Error I charge as this on *R. B.* who I know did own that *Christ* had the true Being and Nature of Man in Heaven, and that he would come and appear without us in that Nature to judge the World in Righteousness. But to prosecute the Argument, that by the words ---- *until he come* must be understood his Outward coming; it has the more force against *R. B.* because he believed that *Christ* was Outwardly to come, and that there were sufficient proofs of Scripture for it, as indeed many there are besides those already named, as *Act*s 1. 11. 1 *Cor.* 4. 5. *Joh.* 14. 3. *Mark* 8. 38. *Luke* 12. 37, 43. 1 *Cor.* 15. 23, 24. *Jude* 14. *Rev.* 17. 1 *Cor.* 1. 7. 11 *Theff.* 2. 19. 1 *Theff.* 3. 13. 1. *Theff.* 5. 23. 2 *Theff.* 2. 1. 2 *Pet.* 3. 12. 1 *Pet.* 5. 4. 1 *Jeh.* 2. 28. 1 *Joh.* 3. 2. Now seeing *R. B.* did believe that all, or Many of these places were to be understood of his Outward coming, how could he have convinced his unbelieving Brethren, that any of these places were to be understood of his Outward coming more than that, 1 *Cor.* 11. 26. --- *till he come*, seeing from the reasons above given, as much evidence appeareth, that by his coming, 1 *Cor.* 11. 26. is meant his Outward coming, as from any other places above cited, or any that can be brought, his Outward coming can be proved? And so indiscreetly Zealous have some of their great Teachers been for *Christ's* Inward coming (which is a Truth very great and necessary to be believed rightly and duly understood, but ought not to be proved by perversions of Scripture that mean not so, whereas sufficient proofs can be brought for it, without all such perversions,) that divers of the Prophecies of the Old Testament, concerning *Christ's* coming in the Flesh, they have turned to *Christ's* Birth within them, as that in *Isaiah*; —— *Unto us a child is born, a Son is given:* And that in *Isaiah* 53. concerning his Death and Burial without us in his real Body of Flesh, *He made his grave with the wicked, &c.* Rich. Hubberthorn turns it to *Christ's* being buried in the wicked, contrary both to the true translation, as well as to the true sense of that place. And thus by this presumptuous Liberty they take, to expound the Scriptures falsely, contrary to all reason and common Sense, they seek to disarm the Christians from bringing proofs out of the Old Testament against the Jews, to prove that the promised Messiah is already come in the Flesh, or that he hath suffered in the Flesh. And though I was so far blinded by them, that

I did understand *1 Cor. 11. 26.* — till he come, of his Inward coming ; yet I had always a firm Belief, both of Christ's being in Heaven in the glorified Nature of Man, and that he would come in that glorified Nature of Man to judge the World. And now I plainly see, that his coming, *1 Cor. 11. 26.* is as really his Outward coming, as any where else in all the Scripture ; and I hope I have sufficiently proved it to all impartial and intelligent Persons, who shall read my Reasons I have brought to prove the same.

Page 113. His Quotation of the Syriack translation doth no ways favour his Sense, as that the Eating *1 Cor. 11. 26.* was only by Indulgence, and not by Command. The Quotation is this. *In that concerning which I am about to Command you (or Instruct you) I Command you not, because ye have not gone forward, but are descended into that, which is less, or of less Consequence.* From this he infers, that Paul judged the Bread and Wine to be beggerly Elements : But the Syriack translation saith no such thing ; he might well have blamed them, that they were not gone forward in the Life of Christianity, but rather backward, because of the corrupt and irregular manner of their practising that Institution, that some were drunk ; surely this was to go back, but this is no proof against the regular Practice it self. And what he further quotes of the same Syriack Version, is as improper and invalid to his purpose, v. 20. *When then ye meet together, ye do not do it, as it is just ye should do in the day of the Lord, ye eat and drink,* thereby shewing to them, to meet together to Eat and Drink outward Bread and Wine, was not the Labour and Work of that Day of the Lord. But nothing appeareth from this, that he blamed the regular Practice of it, but their undue and corrupt manner of doing it ; so that their doing of it, as they did it, was not the Work of the Day : And therefore he might well say, as it is v. 20. of *1 Cor. 11.* *When ye come together therefore into one place, this is not to eat the Lord's Supper, because they had turned it into a prophanation ;* But R. B.'s observation on these Words, p. 109. is of no force at all to prove his purpose : *He saith not, this is not the right manner to eat, but this is not to eat the Lord's Supper,* because (saith he) the Supper of the Lord is Spiritual, and a Mystery. Ans. But the right manner of a thing in many cases is so essential to the thing, that the want of the right manner destroys the thing it self. As the right manner of a Circle is to have all the straight Lines drawn from the Center to the Circumference equal, and if this be wanting, the Figure is not a Circle. Yea, If the right man-

manner of Prayer be wanting, so that it be directed to God, yet not in true words, it is not true Prayer, and if not in truth and sincerity of Heart, it is not true Prayer. His other Arguments from Rom. 14.7. Coloss. 2. 16. Heb. 9. 10. are all answered above sufficiently; Part I. Sect. 6.

### S E C T. IX.

**P**AGE 121. His last Argument is general against both the Outward Baptism, and the Supper. It remains (saith he) for our Adversaries to shew us how they come by Power and Authority to Administer them. — Their Power must be derived from the Apostles, either mediately, or immediately; but they have no mediate Power, because of the Interruption made by the Apostacy: And for an immediate Power or Command by the Spirit of God to Administer these things, none of our Adversaries pretend to it.

*Ans.* 1. The Argument is unduly worded in the former part of it; for Men may have a Power that is neither from the Apostles mediately nor immediately; not mediately, as he thinks he has proved, nor yet immediately from the Apostles, because not their immediate Successors. But why may they not have a Power mediately from Christ, after some true manner, and yet in some sort immediate also? If we consider the several significations of the Words mediate and immediate, none of which are Scripture words, any more, or scarce so much, as other words they reject, because not Scripture words; and because of the ambiguous and doubtful signification of the Words mediate and immediate; they may be omitted, and other Words used to as good, or better effect. But if we may be allowed to use the words mediate and immediate; one Sense of the word *immediate* is a Call from Christ's Person, speaking with an audible Voice to the outward Ear; such as the twelve Apostles had, and Paul also. This I know none now pretends to. Another Sense of the word *immediate* is, a Call by the Holy Spirit in the Hearts of them who are so Called, in the same way and manner, as the Prophets were both taught their Prophecies, and called to deliver them, and commit them to Writing, which was by a Prophetick Spirit that did Infallibly guide them, in every Sentence and Word of their Message, without the least possibility of Error or Mistake; and as so Taught and Called, without the need or use of any outward means whatsoever. If some of the Teachers among the Quakers have pretended to any such Inward Teaching or Calling, as

it can be easily proved they have , it can be as easily proved, that they have not been so taught nor called , because in too many things, wherein they have pretended to such Teaching and Calling, they have Bewrayed themselves miserably, and laid themselves open to the Judgment of the weaker sort of Sincere Christians, who have been able to prove, that in too many things they have delivered as Divine Revelations, they have contradicted the Holy Scriptures, and so have grossly Erred. A Third sort of immediate Teaching and Calling, is by taking the Etymologie of the Word immediate, to signifie not without all Means, but in and with the Means ; as when it is gene rally acknowledged, that there is an immediate Supernatural Divine Concourse of the Spirit of *God*, that assisteth the Faithful in all truly holy Actions ; yea, in all holy Thoughts and Desires, Words and Works; yet not without the use of outward Means, but in the due and frequent use of them ; as in Reading, Hearing, and Meditating upon what hath been Read, or Heard. Now this sort of inward Teaching and Calling by the Spirit, as it is not without means altogether ; so is it not without all possibility of Erring, or Mistake ; for though no Error can proceed from the Spirit of *God*, nor can the Spirit Err ; yet a Man that has the Spirit of *God* working in his Heart, both to illuminate his Understanding, and move and incline his Will to good Things, may through Humane Weakness and Inadvertency, or by some Prejudice of Education, or wrong Information of his Teachers, misapply, and misunderstand the Spirits inward Illuminations and Motions, which he is the more likely to do, if he do not duly and diligently apply his Mind, as to the Spirits inward Illumination, so to the Directions and Instructions, given to us in the Holy Scriptures, to examine and find the agreement of the inward with the outward ; for certainly if the Persuasions that any Man hath, contradict the plain Directions and Institutions given in the Holy Scriptures, they are not of the Spirit of *God*, whatever appearance they may seem to have of Power or Evidence ; the joyns concurrence of the Spirit of Truth within, and the instrumental and subordinate help of the Scripture without, given us to help our weakness, may be compared to the natural Light of the Sun, or Candle that we read with (in some sort) though this, and all other Similitudes fall short of a full Illustration ; for as we cannot Read without the Light, though the Book lie open before us ; so when the Light Shines, yet it will not teach

teach us what is in the Book, unless we look on it, and also be taught to Read in it. Even so the Light of the Holy Spirit, shining upon the Ideas, and Perceptions of our Minds, as conveyed to us by what we have heard or read out of the Holy Scriptures, opens to us the true hidden Sense and Truth of them, with Life and Power, and great inward Clearness and Evidence, Joy and Satisfaction ; and thus if we find that the Spirits Illumination, worketh in our Hearts and Minds an Assent to the Truth of what is Recorded in the Holy Scriptures ; we can with all readines receive it. But if what we suppose to be a Divine Illumination, discord from the Truth of the Scriptures ; we ought to reject it, and by no means to receive it, for it is not Divine, but Humane ; or which is worse, Diabolical. Now according to this last Sense of the Word immediate, i. e. inward Teaching, and Call of the Spirit, in the use of outward Means and Helps, and especially the Holy Scriptures, I see not, but it may be granted that Men may be found, and are to be found, that have a true immediate Call from the Spirit of Christ in their Hearts, both to Preach, and Administer these Divine Institutions of the outward *Baptism* and *Supper* ; and all this well consisting with the mediate orderly Call, where there is a Constitute Church, though not every way so rightly and duly Constitute, as was in the Apostles Days, and in the purest Times succeeding the Apostles. There is ground to believe, that God raised up many such in the beginning of the Reformation from Popery ; and though since that beginning, too many Particulars have rather gone backward than forward ; yet the Success of the Ministry, and excellent Books that have come forth, time after time, of many Worthy Persons, however in some things mistaken, and the truly Christian Lives and Conversations of many, through all the Protestant Churches, though in comparison of the great multitude that are Prophane and Scandalous, they are but a few, may be a good Ground of Evidence, that God is truly among them, and doth own the Remnant that are Sincere, and their Ministry ; to whom an Allusion may be made of what was said to the Church of Sardis, (the Greek Word *Sardis*, is in the Plural Number) thou hast a few Names in *Sardis*, who have not Defiled their Garments ; they shall walk with me in White, for they are Worthy. I know there are some, who do more than make an Allusion in the Case, and think that by the Church of *Sardis*, is really meant the collective Body of the Protestant Churches, throughout the several Parts of the World ; which I will not here be positive, either to affirm, or deny, but either

by way of Allusion, or by Hypothesis, let us conceive that the Collective Body of the Protestant Churches, answers to *Sardis*, and not this or that particular spot or part of the Earth, or this or that particular Country, Province, or City, but the Collective Body of the whole, that by the Harmony of their Confessions already extant, may be allowed to hold the Fundamentals of the Christian Faith, however many are under great mistakes in other things. Now we do not find this Church of *Sardis* blamed for Idolatry or suffering it, as some of the other Seven Churches we find so blamed, and particularly that of *Pergamus* and *Thyatira*, that may allude to the Dark and Idolatrous Times of Popery, for divers Ages foregoing. The great things of the *Sardis* Church that are blamed are, that her Works were not perfect before *God*; that she had more a Name of Life, than the possession of it, which seems to point out to the Life, the Collective Body of the Protestant Churches, who yet have a few Names, who have not defiled their Garments, and who are worthy; which few Names are not confined to this or that particular Denomination, but scattered and dispersed through the whole, as so many Grains of pure Silver or Gold thro' a great mass or Lump of Oar, where is much more Dross and Refuse.

And because things receive their denomination from the better part frequently, therefore I judge that the Protestant Churches are, with a respect to, and on the account of these few Names that have kept their Garments clean, to be reckoned a true Church, and is so reputed of *God*. And therefore it were very advisable, that all that sincerely Believe in *God*, and in *Christ*, and love *God* and *Christ*, and agree in Fundamentals, as they generally do, that they would Love one another, and Repute one another as Brethren, walk together, and worship *God* together in Spirit and in Truth; the Stronger condescending to the Weaker, and becoming all things to all Men, and in every thing that is not manifestly sinful, yielding one to another, endeavouring to be of one Heart and Soul in true Christian Love and Affection, however differing in some lesser matters, both as to Judgment and Practice. This I hope *God* in his own time will bring to pass; and for this, as many (I believe) sincerely pray, so do I cordially joyn my earnest Supplications with them. And let this suffice at present for an Answer to that last Argument, about the Call, as whether mediate or immediate.

## S E C T. X.

**I**T is not to be doubted, but many in the Protestant Churches can give as great evidence, and far greater, of their true Inward Call to the work of the Ministry, than many, or most of the Teachers among the People call'd Quakers; and that not only by the conformity of their Doctrine and Conversation to the Holy Scriptures, but the real success and good effect of their Ministry by the Blessing of *God* upon their Labours: And if the noise of boldly claiming to themselves the only Privilege of being the Church of *Christ*, and their Teachers and Ministers the only Ministers of *Christ*, having only the Inward Call, and furnishing of the Spirit, be laid aside, and the Question fairly and calmly stated, it will not bear great Dispute to make it appear which of the two sorts have the best Marks of the true Church and Ministry. Would the Quakers less value themselves, for some singular things, which at best are but as the Cummin and the Mint, and some of them not so much, they might easily find themselves equalled, and far excelled in great part by many others in the greater things of true Divine Knowledge, Piety and Virtue. Only, for a Conclusion, let this be added; that suppose present Administrators could not be readily found, so qualified, as to silence all the scrupulosities of Objectors, this will not prove that *Baptism* and the *Supper* are not the Institutions of *Christ*, as it will not prove that Preaching the Gospel is not a Divine Institution, because in many parts of the World true Preaching has been wanting, and yet is; yea, according to the Quakers narrow and scanty Charity, true Preaching was generally lost in the World, untill the Quakers were raised up about the year 1648. Doth it therefore follow, that it was no Institution of *Christ* to the Apostles; and their Successors to Preach the Gospel? And here let it be noticed, that I put a distinction betwixt a Power given to a Man to use the Gifts that *God* has given him, in teaching others less knowing, and a Pastoral Gift, of not only Teaching, but Administering these Divine Institutions of *Baptism* and the *Supper*, and doing divers other things relating to the Discipline, Order, and Government of the People, over whom, by *God's* appointment, and the Peoples consent, he is set to be their Pastor and Watchman.

Here Note Reader, that what is said in this small Treatise, in Answer to the Arguments of the principal Teachers of the Quakers, a-

above named, will also serve for an Answer to *w. Dell's* Book, against *Water-Baptism*; for there is nothing Material in his Book, but what is in their Books, upon that Subject, though they borrowed his Arguments, and have so great a liking to his Book, that they have Printed it often, again, and again; and indeed, as they borrowed from him, so the most of his Arguments he seems to have borrowed from *Socinus*, who hath used the same Arguments for the most part, long before *w. Dell*, or the *Quakers* appeared in the World. Only please Reader to take notice of that great piece of Ignorance in *w. Dell*, to affirm so bold an Untruth; that *Zacharias, John* the Baptist's Father was High Priest. - The more particular Questions about *Baptism*, relating either to the proper Subjects of it, or manner of it, are not needful to be handled here, the design of this Treatise being to Convince such of the *Quakers* as are willing to read it, that *Baptism*, and the *Supper* are Divine Institutions; till they own this, it would be Preposterous to persuade them about those other. Were the People, called *Quakers*, convinced of this great Truth; that the outward *Baptism* by *water*, and the *Supper*, are Divine Institutions, and ought to be practised by them, as becoming true Christians, there are some thousands of them who are at Age, and have Children at Age, who never had any manner of outward *Baptism*; if these have true Faith in *Jesus Christ*, and can sincerely lay, as the Eunuch did, *Acts 8. 37.* *I believe that Jesus Christ is the Son of God, and do renounce all those Errors that are contrary to the true Faith in the Fundamental Doctrins thereof;* there is no question but they may be *Baptized*, they are proper enough Subjects of it; and when they are thus well Prepared and Qualified to Receive it, it may be hoped that they will be Directed and Guided by the *Lord*, where, and how to find the Persons that may be fit to Administer it unto them. Such among them who scruple, or question the manner of *Baptism* by Sprinkling, may receive it by Dipping; for all *Christendom* own that that Form may be used Lawfully; and that Adult Persons having Faith in the *Lord Jesus*, after their giving the Confession of the same, may, and ought to be *Baptized*. And such among them who might scruple to receive it from Persons of another Denomination, might find some of their own Way to Administer it unto them. For it were strange, to suppose, that among so many hundreds of Men, professing to have an immediate, or inward Call to that part of the Ministry by Preaching, and Prayer, there should not be some found among them, who might

might apprehend that they are as immediately call'd to the other part of the Ministry, of *Baptism*, and the *Supper*, after they are truly convinced that they are Gospel Institutions. There is some Ground of Hope, that many among them will be brought to some good Consideration, and better Understanding, so as to see the great hurt and loss that it has been unto them, to reject those things, and also to come to that good and solid Discretion and Judgment of the great Profit and Advantage it would be to them, to receive the Practice of them among them, for their Spiritual Good and Honour of their Christian Profession (thereby declaring, as well as by their Christian Lives and Conversations, that they are the Disciples of *Christ*, by this Testimony of their Love to him; that they keep these his Commandments, as well as the others that he has enjoyned; remembering that he that breaketh the least of his Commandments, and teacheth Men to do so, shall be least in the Kingdom of Heaven) and also for the removing the great Scandal and Offence of many Tender People, who are greatly stumbled at their Way, in not only omitting, but speaking Reproachfully against those Sacred Institutions. It will be no occasion of Dishonour to them, nor Argument of their declining, or going backward from the Truth, to own and receive the Practice of these things, that they have needlesly, and for want of due Consideration, dropt, and lost; more than it would be to a Man that had dropt some piece of Money, or Jewel, to return, and stoop to take it up again. That which addeth to my Ground of Hope in this thing, is, that some among them have privately acknowledged, that they are sensible of the Hurt and Disadvantage that they have been at, as a Body of People, for laying those Practices aside.

## S E C T. XI.

**H**aving finished my Answers to the Arguments of the four Persons, above named, against the outward *Baptism*, and the *Supper*, I think fit to take notice of the Arguments of *George Fox*, (the greatest Person among the *Quakers*, when living, and whose Words are still as Oracles unto them) against these Divine Institutions; to which indeed little more Answer is needful, than what is given to those other, for his Arguments are Included in theirs, and so may the Answers be in the Answers to them. His Argument against the outward *Baptism*, I find to be but one, in a Book of his, called, *Something in Answer to the Old Common-Prayer-Book*, Printed at London, 1560

p. 18. And doth not that in Matth. 28. say, Baptize into the Name ; and is not that more than in the Name ? This the Reader will find Answered above, in Reply to some of their Arguments ; but to Baptize into the Name, Acts 8. they grant not to be the inward Baptism ; and therefore, nor is that Matth. 28. the Particles *in*, and *into*, being frequently the same in Signification, both in English and Greek, yea, and in Hebrew also, and Latin, and generally in other Languages.

His Arguments against the outward Supper, are as followeth, p. 26. *They that received the Bread and Wine in remembrance of Christ, shewing his Death till he come, which the Apostle had received of the Lord, and delivered to the Corinthians, which they were to examine, and Eat, and Drink in remembrance of Christ's Death, till he come.* This was in, 1 Cor. Then he wrote again to the Corinthians, and bids them examine themselves, and prove their own selves ; knew they not that Christ was in them, except they were Reprobates ? So they may see that this was not a standing Form ; but as often as they did it, they did it in remembrance of Christ, till he come ; and then examine your selves, prove your selves, If Christ be not in you, except ye be Reprobates ; so if you have him within, what need you to have that which puts in remembrance of him ? And so if ye be risen with Christ ; seek those things that are above ; for now Bread and wine is below, which is the remembrance of his Death, so that part dies with him ; which must have a Sign to put in remembrance of him. For the Apostles forgot, who said, that they thought that that Man should deliver Israel.

*Ans.* The substance of this is replyed unto above ; only I thought fit to take notice, how impertinent and idle his Argument is, from his comparing the first Epistle to the *Corinthians*, with a passage in his second Epistle to them ; as if in his first Epistle *Paul* had delivered the Command or Practice of it unto them, because *Christ* was not then come in them ; but when he wrote again, he was come in them. Which reasoning of *G. F.* is built on a most false Foundation ; for *Paul* did believe that *Christ* was as truly come in the *Corinthians*, at his first writing, as at his second ; for as he said unto them in his second Epistle, *know ye not that Jesus Christ is in you, &c.* 2 Cor. 13. 5. So he said in his first Epistle, 1 Cor. 6. 19. *Know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, &c.* And surely, when they had the Holy Ghost in them, they had *Christ* in them ; from which it appears, that this Argument of *G. F.* is exceeding impertinent, and built on a gross and manifest untruth. But it

was

was the way of *G. F.* What he neither did nor could prove from Scripture, he would boldly persuade by his Authority and Stamp, with saying, *This is the word of the Lord unto you*, and then it was no more to be questioned; and if any did, they were reckoned bad Spirits, like *Corah, &c.* Also his saying, Bread and Wine is from below, and they who have *Christ* in them need not the Sign; all this is answered above; and had he not been very weak in his understanding and inconsiderate, he might have easily observed, that this way of his Reasoning was equally against all Outward Ministry, Words, and Writings, which are not *Christ*, more than Bread and Wine. And are not his many Papers, about Orders; and Womens Dresses, from below, seeing they are visible things, and therefore by his Argument, they should be rejected?

There is yet one Argument behind, which I have found in a Manuscript having *Humphry Norton's* Name to it, a Preacher of great Name formerly among the Quakers, and in extraordinary repute with *Edward Burrough*, and *Francis Howgil*, as appeareth by their Epistles of Recommendation concerning him, they both sent with him to Friends in *Ireland*, contained in the said Manuscript; unto you all (saith *Edward Burrough*) I do him recommend, as a faithful Labourer, to be received by you in the Name of him that sends him, in tender pity for you all, and the Blessing of the *Lord* upon his Faithfulness I doubt not, &c. Dated *London* 19. 3d. mo. 1656. And saith *Fr. Howgil*, receive *Humphry Norton* in the *Lord*, whom the *Lord* hath moved to come unto you, who is a Brother, and Faithful in the *Lord's* Work, and be Subject unto him in the *Lord*, all unto him; for I much desired that he might come unto you, and so the *Lord* hath ordered it; and as you receive him, you receive me, *F. Howgil.*

This Man, *Humphry Norton*, after his Arrival in *Ireland*, in the year 1656, writ, and spread about several Papers among the People, call'd Baptists, and others; of which I have seen divers contained in a Manuscript, all Writ by one Hand, and having his Name to them.

His Argument against *Baptism*, is in the following Words. Q. 15. And now ye Baptists, seeing that *Christ* is come, and hath Baptized us, and all Men come unto him, tell me, whether there be any *Baptism* but one; seeing the Apostle saith, one *Lord*, one *Faith*, one *Baptism*, Eph.4.5.6. And whether *Baptism* be not a Doctrine, yea, or nay? If you say an Ordinance, whether it be not Abolished; yea, or nay; seeing the Scripture saith, *having abolished in his Flesh the Enmity*,

*even the Law of Commandments contained in Ordinances ; for to make in himself of Twain, one new Man ; so making Peace,* Eph. 2. 15.

*Ans.* That concerning one *Baptism*, is fully Answered above: To the latter concerning Ordinances, the Word in the Greek εὐδοκία is not properly Translated Ordinances, but rather Opinions, or Persuasions. But let it be Translated Ordinances ; how doth this prove, that therefore *Water-Baptism* is Abolished, unless the Argument be built upon this Supposition ; that all Ordinances are Abolished, and consequently *Baptism* with *water*, and at the same rate, Preaching and Prayer must be Abolished, which are no less Ordinances.

And in the same Parcel of Queries, the fifth Querie is ; now Answer in plain Words ; From whence must this *Christ* ye wait for come, and in what Generation, and of what Family, and out of what Country, and of whom must he be Born : that they may no longer be deceived by you, who have kept them gazing after a false *Christ* ; well may it be called Gazing ; but leave it, and mind these in white Apparel, which Reproves you for it, *Acts* 1. 10, 11.

This *Humphry Norton*, after some Years went into New England, and after his Return, Prints a Book at London (which I find Quoted in another Printed Book) having thelike, or the same Queries for Substance ; the Words are these. *Is not Christ God, and is not God a Spirit ? you look for a Christ without you ; from what Coast or Country shall he come ? what Country-man is he ? You stand Gazing up in the Clouds after a Man, but we stand by in white chiding of you.* Reader, are not these dreadful Words, enough to make all Christian Ears to tingle ? it is no wonder that they have so generally Construed these Words ; *ye shew forth his Death until he come*, to be only his inward coming ; when the chiefest Teachers among them had no Faith of his outward coming to Judge the World. And it is but too likely, that *E. Burrough*, and *F. Hongil*, were as great Unbelievers as he in that great Fundamental Article of the Christian Religion ; and if they were not, they were miserably deceived, and did miserably deceive themselves by their supposed Gift of Discerning ; to give such high Recommendations and Praises of a Man, that deserved not to be numbred among the lowest Rank of Christians, who hath dared thus openly, like one of the *Heathen* Opposers, to Scoff at our Blessed *Lord's* coming without us to Judgment ; but never any Christian gave him occasion for such a Scoffing manner of Questioning, it being universally believed by all Christians, that our *Lord* will come from Heaven in the same Body wherein he Ascended,

ed, and is not to be Born again of a Woman. Again, In another Paper that hath his Name to it, there are these Words ; and whereas he Accused us for denying Christ's Merits ; I say, that which can be Merited, is of Self ; and that which is of Christ is freely given. But such a word is not in Scripture, as Christ's Merits, but is fetch'd from the whore at Rome by them. Behold the Man, whom E. Burrough's called a Faithful Labourer, and F. Howgil called a Brother Faithful in the Lord's Work, to whom he would have all the Quakers in Ireland to be Subject ! How can they who follow such blind Guides, but fall into the Ditch with them ? Is there any greater, or so great Blindness to be found in the Blindest, and most Ignorant of the Papists ?

In a Book of mine, called, *Truth's Defence*, p. 140. I find an other Argument I have used against the Supper; the Effect of which is contained in these following Words ; *what Christ did at that time, and bid his Disciples do until he come, is no Gospel Ordinance, because it was done in the Night, or Evening of the old Covenant Dispensation, and consequently was to come to an end with it.* Ans. I freely acknowledge this Argument is Weak and Unsound, and the way to Answer it, is by denying the Consequence to be True and Just ; for mostly what Christ Taught was in the Evening, or latter part of the old Covenant ; but it doth not therefore follow that it was to end with it. As also where I have said in my Book, called, *Presbyterian and Independent Churches, &c.* P. 185. *That which ye now use is neither Substantial Dinner nor Supper, being only a Crumb of Bread, &c.* I acknowledge, was unadvisedly said; and as weakly Argued ; for the end of that outward Institution, was not any outward Substantial Dinner or Supper, as neither was that of the Paschal Lamb. And also where, p. 184. of the same, I have argued, that the use of the outward Signs of Baptism and the Supper, did suit most with the Ages and State of Children, for they suit well enough with the most grown Christians, while remaining in the Mortal Body..

## S E C T. XII.

**A**ND thus I have Answered to all the Arguments brought against the outward *Baptism* and the *Supper*, by their several Writers, and chief Teachers that I have found in their Books ; not omitting any to my best Remembrance, of any Note ; where though I have brought in G. Fox among the last, because I had not found the particular Book where-

where his Arguments were, until I had finished my Answer to the other four preceeding ; yet he was the first among the *Quakers*, that led them, as into divers other great Errors , so into this of rejecting the outward *Baptism*, and the *Supper*, grounding all upon a pretended Divine Inspiration ; and as by that Pretence he did throw down the Institutions of *Christ*, leading many thousands into the Ditch with him ; So by the same pretended Authority, he set up outward Orders and Ordinances of his own, particularly that of Women's Meetings, giving them Rule and Government in the Church, and appointing all Marriages to come before the Women's Meetings, before they could pass, or be allowed by the Community ; which hath no Footstep, or Warrant from the Holy Scripture. And when it could not be proved from Scripture, though Essayed by him and others, miserably straining the Scriptures, contrary to their true Sense ; the Result was, that it was commanded by *G. Fox*, and whoever did not Obey, were judged by him and his Followers, Apostates, and Enemies to Truth.

In the next place, I shall bring some clear Proofs from Scripture ; shewing that outward *Baptism* and the *Supper*, are the Institutions of *Christ* under the Gospel. And first, as to *Baptism* with *water*. That is an Institution of *Christ*, which he did command his Apostles, and their Successors, to Practise to the end of the World.

But he commanded them to Practise *Baptism* with *water*, &c. Therefore,

That he commanded them to Practise *Baptism* with *water*, is proved from *Matt.* 28. 19. And from what is above Discoursed in Answer to their Objections , it is apparent that *Water-Baptism* is there meant.

And that the Apostles, and all the Churches of *Christ* did understand that *Water-Baptism* was an Institution of *Christ*, is clear from the universal Practice of Believers in the Apostles Days ; so that it cannot be instanced where any came under the Profession of Faith in *Christ*; but they received *Baptism* with *water*, either by the Apostles, or other Ministers of *Christ*.

Again, That which is declared in Scripture to be a means of Grace and Salvation, and which hath Gospel Promises annexed to it, is a Divine Institution.

But so is *Baptism* with *water*, as the following Scriptures prove, *Mark* 16. 16. *Acts* 2. 38. *Acts* 22. 16. *Rom.* 6. 3. *Gal.* 3. 27. *Col.* 2. 12. 1 *Pet.* 3. 21. And though these *Quakers* will not allow that the Scrip-

Scriptures above-mentioned, are to be understood of *Baptism* with *water*; yet by what is above Discoursed, in Answer to their Objections; it is evident, that they are to be understood of *Baptism* with *water*, the Sign being accompanied with the thing signified, in all that duly received it.

Again, That which is made a Ground of Unity among the Faithful, together with Faith and Hope, and Calling, is a Divine Institution; but one *Baptism*, as well as one Faith, one Hope, one Calling, is made a Ground of Unity among the Faithful, *Eph. 4. 5.*

And that the *one Baptism* there, is the *Baptism* with *water* (the thing signified going along with the Sign) is above proved in the Answer to the foregoing Objections. And thus much briefly, for Proof of *Water-Baptism*, its being an Institution of *Christ* under the Gospel, to continue to the end of the World; because he promised to be with his Ministers to the end of the World, in their doing what he commanded them.

Next, That the *Supper* by breaking of *Bread*, and the use of the *Cup* is an Institution of *Christ*, until his last coming, is proved by the like Arguments, that *water-Baptism* is proved to be an Institution of *Christ*; for first it was commanded by *Christ*; *Do this in remembrance of me*; *as oft as you Eat this Bread, and Drink this Cup, ye shew forth the Lord's Death till he come.* And that this is his outward coming to Judge the World, is above proved.

Secondly, it is a Means of Grace; *the Bread which we break is it not the Communion of the Lord's Body? The Cup which we bless is it not the Communion of his Blood?* That is, are they not, both Signs and Means exhibiting to us the Communion of his Body and Blood, and the Spiritual Blessings that come to Believers thereby? For indeed all the Signs that ever God appointed to his People, were Means of Grace, and not bare Signs or Symbols.

Thirdly, the *Bread* and *wine* in the *Supper*, is made a ground of Unity among the Faithful, as well as *Baptism*; *we being many are one Bread, and all are made partakers of that one Bread.* The Objections made against the Sense of these and the like Scriptures, are above fully Answered; so that I see no occasion to say any more at present, by way of Argument on this Subject.

# An APPENDIX.

Containing some Observations upon some Passages, in a Book of W. Penn, call'd, A Caveat against Popery; and on some Passages of a Book of John Pennington, call'd, The Fig-Leaf Covering Discovered.

**I**N a Book of *W. Penn*, called, *A Seasonable Caveat against Popery*, Printed in the Year 1670. I find the following Passage, p. 18.

**I**But if there be some Virtue signified by the Wine, more than by the Bread, it is horrid Sacrilege to Rob the Sign, much more the thing signified. It is a Supper, and at Supper there should be to Drink, as well as to Eat; there can be no Body without Blood, and the Drinking of his Blood, shews a Shedding of his Blood for the world, and a Participation of it. Besides the Sign is incompleat, and the end of that Sacrament, or Sign, not fully Answered, but plainly maimed, and what God hath put together, they have put asunder; so that the Falseness and Inscriptural Practice of these Men are very manifest.

*Obs.* Reader: Wouldest thou not think by these Words, that *W. Penn* was in good earnest, Pleading for the Sacrament (as he calls it) or Sign of the Supper? And hadst thou not known that *W. Penn* was the Author of that Book; wouldest thou not have concluded, whoever was the Author was rightly Principl'd for the Supper, compleatly Administred under both Signs, by the Arguments he brings for it? as first, If there be some Virtue signified by the Wine, morethan by the Bread, it is horrid Sacrilege to Rob the Sign, &c. The Antecedent is true, by *W. Penn*, otherwise his Argument is vain; and therefore the Consequence must be true, which is this; It is horrid Sacrilege to Rob the Sign. Now if it be horrid Sacrilege in the Popish Priests and Teachers, to Rob the Sign of wine in the Supper; is it not as horrid, or rather more horrid Sacrilege in *W. Penn*, and the rest of the Teachers of the Quakers to have Robb'd both the Signs, the Bread as well as the Wine? and under the Guilt of this Robbery and Sacrilege they still continue, I wish they may Repent of it, that they may find Mercy and Forgiveness. His second Argument is this. It is a Supper, and at Supper there should be to Drink, as well as to Eat. But how is it a Supper, when there

## An Appendix.

is neither to Eat nor to Drink : If the Popish Teachers have maimed the *Supper*, which he blames them for ; how much more is he and his Brethren Blameworthy, who have quite Abolished it ? His third Argument for the Cup is, the Drinking of his Blood, shews a Shedding of his Blood ; but how doth it shew it among the *Quakers*, who have totally Abolished the *Bread* as well as the *Cup*? His fourth Argument is, *the Sign is incompleat, and the end of that Sacrament or Sign, not fully Answered*. But how is the end of that Sacrament, or Sign any wise Answered among the *Quakers*, who have Abolished both Signs ? His fifth Argument is, *what God hath put together, they have put asunder* ; so that the Falseness and Inscriptural Practice of these Men is very manifest. Now to Prosecute and Retort his Argument upon himself; If it be a hainous Sin to put a sunder what *God* hath put together ; is it not as hainous, or rather more, to put away, or Abolish both things which *God* hath put together ? If they do Evil that separate Man and Wife, whom *God* hath joyned, or put together ; do not they worse who kill them both ?

If it be said, *w. Penn's Arguments are only on Supposition, and used against the Papists, ad hominem*. I Answer, first, This doth not appear by his Words, which are Positive. Secondly, If here he only Argues on Supposition, and *ad hominem* ; how shall we know when he Argueth Positively, and is in good earnest ? Thirdly, His Arguments seem to me and ; I think they will seem to many others, not only Positive, but more valid and strong, than any Arguments he hath brought against them.

Again, In the same Book, p. 20. concerning the Sacrifice of the Altar, he saith—— notwithstanding the Scripture expressly tells us, *that we have our High Priest, that needs not Sacrifice once a year, but who hath offered one Sacrifice, and that by the will of God we are Sanctified, through the Offering of the Body of Jesus Christ, once for all, and that by one Offering he perfected them that are Sanctified*, Heb. 10. 10, 11, 14. Yet do they daily Sacrifice him a fresh, As it his first were insufficient, or their daily Sins required a new one.

*Obs.* Do not these Arguments of *w. Penn*, against *Christ*, his being daily Offered up a Sacrifice in the Mass, prove as effectually, *w. Penn*, and *G. Whitehead's* Doctrin to be false, in their Defence of *w. Smith*, who said, in p. 64. of his Primmer, second Part; *we believe that Christ in us doth offer up himself a living Sacrifice unto God for us ; by which the Wrath and Justice of God is appeased towards us.* This *w. Penn* Confirms

## An Appendix.

in his Rejoynder to J. Faldo, p. 285. saying, that Christ offers himself in his Children; in the nature of a Mediating Sacrifice; and that Christ is a Mediator, and an Attoner in the Consciences of his People, at what time they shall fall under any Miscarriage, if they unfeignedly Repent; according to 1 John 2. 1, 2. and G. Whitehead is very large in the Defence and Confirmation of it, in his Book, cilled, *The Light and Life of Christ within*, p. 44. And Quotes at least seven several places of Scripture to prove it, viz. That Christ in them doth offer up himself a Sacrifice unto God for them, by which the wrath and Justice of God is appeased towards them. All which Scriptures, and many more, respecting the Sacrifice of Christ without us, and his Blood outwardly Shed, they have most grossly Perverted and Misapplyed to a supposed Daily Offering of Christ by way of Sacrifice in them to Appear the Wrath and Justice of God. Now let W. Penn Answer to his own Arguments which he had used against the Sacrifice of Christ in the Mafs; for any that are not wilfully blind may see, they are of equal force against his supposed and invented Sacrifice of Christ, daily offered in every Quaker when they Sin, to Appear the Wrath and Justice of God.

And here I think fit to repeat some Questions I Proposed to W. Penn, by way of Argument, against this false Notion of his, (and of G. Whitehead, which they Originally received from G. Fox, and he it is very probable from Familists and Ranters, who had the same Notion, as I can easily prove) that Christ offers up himself in them, to Appear the Wrath and Justice of God, in the Nature of a Mediating Sacrifice. (Note Reader, these Words bespeak their Sense to be a Sacrifice, really and strictly so taken; yea, the Sacrifice within, to be the only real and strict Sacrifice; for the other without, of Christ's Body and Blood without the Gates of Jerusalem, was the Type, the History. The Lamb without, shews forth the Lamb within, said W. Penn, one outward thing cannot be the proper Figure, or Representation of another outward thing). These Questions are in my Book, called, *Gross Error and Hypocrisie Detected in G. Whitehead*, and some of his Brethren, p. 20. And I have just cause to propose them again, to his and his Brethrens Consideration; because I have not to this Day received any Answer to them, either from W. Penn, or George Whitehead, nor from Tho. Elwood, who hath writ a pretended Answer to this very Book, called, *Gross Error*; &c. who hath passed by, not only these Queries containing so many Arguments as there are Queries; but the other chief things in that Book; and yet he and his Brethren Glory, how they have Answered

## An Appendix.

swered all my Books, when in effect they have Answered none of them to purpose, and some of them not at all; as my second Narrative of the Proceedings of the Meeting at *Turner's Hall*, that has been above a Year in Print; (as no more have they Answered to *Satan Disrob'd*; done by the Author of the *Snake in the Grass*; being a Reply to *The Elwood's* pretended Answer to my first Narrative, which saved me the Labour of Replying to it.) And indeed, the Book, called, *Gro's Error*, &c. has been in Print near three Years, and yet no Answer has been given to these Queries; which are as follow. 1. If Satisfaction be totally Excluded (as *w. Penn* hath Argued against the Satisfaction of the Man *Christ Jesus* without us; and by his Death and Sufferings on the Cross, *Reason against Railing*, p. 91. because a Sin, or Debt cannot be both Paid and Forgiven; what need is there of a Mediating Sacrifice of *Christ* within Men, more than without them? 2. Seeing it is the Nature of all Sacrifices for Sin, that they be Slain, and their Blood Shed; how is *Christ* Slain in his Children, and when? For we Read in Scripture, that *Christ* lived in the Faithful; as he did in *Paul*; but not that he is Slain in thiem. 3. If any Slay the Life of *Christ* in them by their Sins; doth not that hinder the Life to be a Sacrifice by *G. Whitehead's* Argument; that the Killing of *Christ* outwardly, being the Act of Wicked Men, could be no Meritorious Act? 4. Where doth the Scripture say, *Christ* offers himself up in his Children a Sacrifice for Sin? 5. Is not this to make many Sacrifices, or at least to say, that *Christ* offers himself often, yea, Millions of times, contrary to Scripture, that saith, *Christ* offered up himself once? 6. Why could no Beast under the Law, that had a Blemish, be offered; but to signifie that *Christ* was to offer up himself in no other Body, but that which was without all Sin? 7. Why was it Prophecied of *Christ*; a Body hast thou prepared me, why not Bodies many, if he offer up himself in the Bodies of all the Saints? 8. Is not this to make the Sacrifice of *Christ* of less Value and Efficacie in his own Body, than his Sacrifice in *w. Penn's* Body? because the Sacrifice of *Christ*, in that Body that was offered at *Jerusalem*, was the Type, this in *w. Penn's* Body, the Anti-type; That the History, This the Mystery. 9. Doth not this strengthen the Papists in their false Faith; that *Christ* is daily offered in the Miss, an unbloody Sacrifice? I desire that *w. Penn*, and *G. Whitehead*, will give a positive Answer to these Queries; and shew, wherein my Arguments against their Notion of *Christ's* being offered a Sacrifice in Men, are not so strong against them, as *w. Penn's* Arguments.

## An Appendix.

ments are against the Papist's Notion ; that *Christ* is offered up daily in the Mass.

I. Note, Reader, Whereas my Adversaries, *Tho. Elwood*, and *J. Pennington*, in their Books against me, have brought several Quotations out of some of my former Books, particularly *The Way cast up*, p. 99. and *The Way to the City of God*, p. 125. on purpose to prove that I was of the same Mind and Persuasion with *W. Penn*, and *George Whitehead*, concerning *Christ* being a real Sacrifice for Sin in Men, to Appear the Wrath and Justice of God ; and his being the Seed of the Woman in them, having Flesh and Blood, &c. to be understood without any Metaphor, or Allegory, or other Figurative Speech, is what I altogether deny, can be inferred from my Words ; for as I have shewed in my Book of *Immed. Revel.* p. 14. 15, 16. (which *John Pennington* hath perverely applyed in his Book, called, *The Figg-Leaf Covering*, p. 5. 4.) *The Spiritual Discerning of the Saints* (in Scripture) is held forth under the Names of all the five Senses ; — In like manner the things of God themselves, are held forth in Scripture, under the Names of sensible things, and which are most Taking, Pleasant and Refreshing unto the Senses ; as Light, Fire, Water, Oyl, Wine, Oyntment, Honey, Marrow and Fatness, Bread, Manna, and many other such like Names, which I expressly grant are Metaphors ; yet that binder's not (said I) but that the Spiritual Mysteries Represented under them, and signified by them, are real and substantial things ; to wit, God's Power and Virtue, Spirit, Light, and Life, and the wondrous sweet and precious workings and Influences thereof (which I expressly mention, p. 14.). and indeed these outward things are but Figures of the inward and Spiritual, which as far exceed and transcend them, in Life, Glory, Beauty, and Excellency, as a living Body doth the Shadow. Now all this I still firmly hold and believe as much as formerly, when I Writ those Words ; for indeed, because we have not proper Words, whereby to signifie Spiritual and Divine Enjoyments and Refreshments in the Souls of the Faithful ; therefore Words are borrowed, and transferred from their common Signification, to a Metaphorical, and Allegorical ; whereby to signifie the Spiritual Enjoyments and Refreshments of the Saints, from what they Witness and Experience of the Power, Vertue, Light, Life, and Love of *God* and *Christ* in them. So that I still say, the outward Light of Sun, Moon, Star, or Candle, is but a Shadow, or Figure, compareth with the Divine Light of *God* and *Christ* within ; the outward Bread, Wine, Flesh, though ever so excellent that the outward

Man

## An Appendix.

Man tastis of, is but a Figure and Shadow ; being compared with that inward Bread of Life, inward Wine and Flesh, Oyl, and Honey, that is inwardly tasted and received by the inward Man. But behold the wretched perversion that my Prejudiced Adversary, *John Pennington*, puts upon my sound Words, and the wretched Conclusion that he draws from thence ; as if therefore I did hold then, that the outward Death of *Christ* was but a Shadow, or Sign of the inward Death of *Christ* in Men, and his outward Sacrifice and Blood outwardly Shed, was but a Figure and Shadow of his being a Sacrifice within Men, and his Blood inwardly Shed ; which as it hath no Shadow of Consequence from any Words, so it never came into my Thoughts, so to imagine ; for in that place of my Book, of *Immed. Rev.* above quoted by him, I did not compare *Christ's* Death without, and his Death within, or his Blood without, to his Blood within ; making That the Shadow and Figure, and This the Substance, as they do : But I was comparing the outward Meats and Drinks, as Bread, Flesh, Wine, Marrow and Fatnes, with the Divine Enjoyments of the Saints, which borrow the Names of these outward things, and whereof they are but Figures and Shadows.

II. And when I said in some of my former Books, that *Christ* was the Seed of the Woman, that bruised the Serpents Head in the Faithful in all Ages ; I did not mean that *Christ*, as he was born of the Virgin *Mary*, was a Figure, or Allegory of *Christ's* Birth, or Formation in the Saints. But on the contrary, *Christ* inwardly Formed, is the Allegory and Metaphor ; yet so that *Christ* inwardly enjoyed in the Saints, is a real Divine Substantial Enjoyment and Participation of *Christ*, his Life, Grace and Virtue, in measure which they receive out of the Fulnes of the Glorified Man *Christ Jesus* in Heaven ; for though to Call *Christ* inwardly the Seed Born, or Crucified, is Metaphorical ; yet the inward Life of *Christ* is Real and Substantial that the Saints Enjoy ; and being a Measure out of the Fulness that is, in the Glorified Man *Christ Jesus* in Heaven, it is of the same Nature therewith ; and it is one and the same Mediatory Spirit, and Life of *Christ* in him ; the Head dwelling in Fulness, and in them in Measure, as Paul said, *to every one of us is Grace given, according to the Measure of the Gift of Christ.*

And whereas he quotes me in his 55th p. saying, *This is the promised Seed which God promised to our Parents after the Fall, and actually gave unto them, even the Seed of the Woman, that should bruise the Head of the*

## An Appendix.

Serpent. But doth this prove, that Christ being inwardly Formed in the Saints, was more properly (and without all Allegory Metaphor, or Synecdoche) the Seed of the Woman, than as he was Born of the Virgin? I say nay; though he would strain my Words to this, to bring me into the same Ditch with him and his Brethren; who make Christ without, the Type and History, and Christ within, the Substance and Mystery.

*That the promised seed was actually given to Believers, immediately after the Fall, hath this plain Orthodox Sense. That the Power of Christ's Godhead or the Eternal Word that was in the beginning, and which was in the Fulness of Time, to take Flesh and Blood, like unto the Children, did actually break the Power of Sin and Satan in the Faithful; and this Power was the real Power of the Seed of the Woman that was Born of the Virgin Mary; and what that Power effected and wrought in the Faithful, in the Ages before Christ came into the Flesh, it was with Respect to his coming in the Flesh, and to what he was to do and suffer in his Body of Flesh for their Sins. And what I said, as Quoted by him, page 35. out of my Book, way to the City of God, page 125. Even from the beginning, yea, upon Man's Fall, God was in Christ Reconciling the world to himself, and Christ was manifest in the Holy Seed inwardly, and stood in the way to ward off the wrath of God, from the Sinners and Unholy, that it might not come upon them to the uttermost, during the Day of their Visitation.* All this, or what ever else of that sort, I have said, in any of my Books, hath a safe and sound Sense, rightly understood; though this Prejudiced Adversary, seeks by his own Perversion to turn them to the contrary: The Word Reconciling, Redeeming, hath a two-fold Signification; the one is to satisfie Diviae Justice, and pay the Debt of our Sins; this was only done by Christ, as he Suffered for us in the Flesh; the other is to Operate, and Work in us, in order to slay the Hatred and Enmity that is in us, while Unconverted; that being Converted, we may enjoy that inward Peace of Christ, that he hath Purchased for us by his Death and Sufferings. Now that the Light, Word, and Spirit, gently Operates and Works in Men, to turn and incline them to Love God, to Fear him, and Obey him, to Believe and Trust in him; that is, to Reconcile Men to God, and to ward, or keep off the Wrath of God from them: And thus, God was in Christ, Reconciling the world to him in all Ages. But this is not by way of Satisfaction to Divine Justice for Men's Sins; but by way of Application, and Operation; inwardly Inviting, Persuading, and as it were Intreating Men to be Reconciled unto

## An Appendix.

unto *God*; that so the Wrath of *God* that hangs over their Heads, may not fall upon them; for while *God* by *Christ*, thus inwardly visits the Souls of Men, inviting and persuading them to turn and live; saying, *why will ye Dye?* the Wrath is suspended, and delayed to be Executed upon them; yet it is yet removed, but abides upon them, until they Repent and Believe, as the Scripture testifieth; *he that believeth not, the wrath of God abideth on him*. And though this inward Appearance, and Operation in *Christ* in Men's Hearts, stayeth the Execution of Divine Wrath and Justice; yet that inward Appearance, is not the Procuring and Meritorious Cause of Men's Reconciliation with *God*; but the Means whereby, what *Christ* by his Death and Sufferings hath Purchased, is applyed; for though *Christ* made Peace for us by his Blood outwardly Shed; yet that Peace cannot be, nor is obtained, or received by any, but as the Soul is inwardly Changed and Converted, and so Reconciled unto *God*.

III. And the like twofold Signification, hath the Word to *Attone*; for as it signifieth to Attone, or Reconcile *God* and us, that wholy is procured by *Christ*'s Obedience unto Death, and Sacrifice that he offered up for Men on the Cross; but as it signifieth the effectual Application of that great Attonement, made by *Christ* for Men at his Death; that is wrought by his Spirit, and inward Appearance in their Hearts. And I might well say, at Man's Fall, *the seed of the woman was given, not only to bruise the serpent's head, but also to be a Lamb or sacrifice, to Attone and pacify the wrath of God towards Men*; as he Quotes me in my Book, *way to the City*, p. 125. For taking *Attoning* in the first Sense, the Virtue, Merit, and Efficacy of *Christ*'s Sacrifice on the Cross, did as really extend to the Faithful for Remission of Sin, and bringing into Reconciliation and Peace with *God*, from Adam's Fall, as it now doth; which this Prejudiced Author seems wholly ignorant of, as well as his Brethren: Again taking it in the second Sense; for the effectual Application of the Attonement made by *Christ*'s Death, through his Meek and Lamb-like Appearance by his Spirit and Life in Men's Hearts, it has a Truth in it: And *Christ* may be said to be the Lamb of *God* that taketh away the Sins of the World; both by his outward Appearance in the Flesh, as he Dyed for us, to Procure and Purchase the Pardon of our Sins, and our Justification before *God*; and also by his inward Appearance, to Renew and Sanctifie us; for as by our Justification the Guilt of Sin is taken away; so by our Sanctification is the Filth of it removed: Both which is the Work of *Christ*, the Lamb

*An Appendix.*

of God respecting both his outward and inward Appearance; in his outward, being a Sin-offering for us, and a Sacrifice in a strict Sense; in his inward Appearance of his Divine Life in us, being as a *Peace-offering*, and Sacrifice of sweet smelling Incense before God; not to Reconcile God and us, as is above said; but to apply effectually to us, the Reconciliation made for us by his Death on the Cross.

I V. And that I said (as he again Quotes me) the Seed hath been the same in all Ages, and hath had its Sufferings, under, by, and for the Sins of Men in them all, for the Removing and Abolishing them; This I still hold, that there is a tender Suffering Seed, or Principle in Men, that suffers by Men's Sins, and by its gentle Strivings, prevails and gains the Victory at last in all the Heirs of Salvation. But this suffering Seed, or Principle, I never held it to be God, nor was I ever of that Mind, that God did *really and properly Suffer by Men's Sins*; although I have known divers to hold such an absurd Opinion, as G. whitehead hath plainly declared to be his Opinion in his *Divinity of Christ*, p. 56. which is as really Repugnant, both to Scripture and sound Reason, as to hold that God hath *Bodily Parts and Members*; because the Scripture in many places, in condescension to our human Capacities, speaks of God's *Suffering, Repentance, being grieved*; as it doth of his *Face, Eyes, Ears, Hands and Feet*; all which ought not to be properly, but Allegorically understood. And though I hold that this tender Seed suffers in Men by their Sins, that so by its gentle Strivings with them, it may overcome them, and Slay and Crucifie the Body of Sin in them; Yet I hold not that Suffering to be the *Procuring and Meritorious Cause of our Justification, and Pardon of Sins before God*; nor do I remember any where that I have so said or writ; if any shall shew me where, I shall readily Correct and Retract it, or any thing in any of my Books that looks that way: And if any Query whether I hold that Seed to be *Christ*, that doth so suffer in Men by their Sins; I Answer, It is not the Fulness of *Christ*, but a Measure proceeding from the Fulness that was, and is lodged in the Man *Christ*; and because the Fulness is not in us, and never was, or shall be in any Man, but in the Man *Christ Jesus* alone, that was Born of the Virgin; therefore he, and he only, because of the Fulness of Grace and Truth that was and is in him, was Ordained and Appointed to be the *Great, and only, and alone Sacrifice for the Sins of the World*, being the *Head of the Body*, which is his Church, it was only proper that the Sufferings that should be in the Head only, should be that *compleat, only, and alone Satisfactory,* and

## An Appendix.

and Propitiatory Sacrifice for the Sins of Men; As the Arguments above mentioned in my Queries to G. whitehead, and W. Penn, do plainly demonstrate: And though in Christ when he suffered for the Sins of the World at his Death, his Godhead did not suffer, yet all that was in him (the Godhead excepted) did suffer.

Note again, Reader, That although I find no cause to give an Answer to the Book of John Pennington, above-mentioned, called, *The Fig-Leaf Covering, &c.* Because I had said in my second Narrative, p. 33. that very Book, (being a pretended Answer to my Book of *Explications and Retractions*) is such a plain and evident Discovery of his Unjust, and Unfair Proceedings against me (whereof the whole second Days Meeting, who hath approved his Book is Guilty), and of his Ignorance and Perverseness of Spirit, in Perverting my Words; that I see no need to give any other Answer to him, or direct to any other Answer, (either to his *Fig-Leaf, &c.* or his Book *Keith against Keith*, or any other his Books) but his own very Book, and Books compared fairly with my Books, Quoted by him; and particularly that of my *Explications and Retractions*; yet because I find divers Passages in that Book of his, plainly prove him and his Brethren of the second Days Meeting extrely Erroneous in the great things of the Christian Doctrin, some of them being Fundamental; therefore I shall take notice of the following Passages; partly to give the Reader a tast of his Unfair Dealing towards me, and partly to shew his being still Erroneous in some great Fundamentals of the Christian Faith; together with his Brethren of the second Days Meeting, who have approved his *Fig-Leaf*.

In his 19 and 20 Pages, he will needs fasten a Contradiction on me: That one time, *by the Flesh of Christ*, John 6. I mean an inward invisible Substance, and the Eating an inward invisible Eating. But now in my Retractions, I Assert, that to believe in Christ, as he gave his Body of Flesh outwardly to be broken for us, is the Eating of his Flesh, as well as the inward Enjoyment of his Life in us. And to confirm the Contradiction, he Quotes me saying, *Immed. Revel. p. 258.* *This Body of Christ, of which we partake, is not that which he took up when he came in the Flesh outwardly, but that which he had from the beginning.* Ans. First, It is no Contradiction, to say, *the Eating of Christ's Flesh*, John 6. is to believe (not by a bare Historical Belief, but by a living sincere Faith wrought in us by the Spirit of Christ) *that Christ gave his outward Body to be broken for us*; and also that it is the inward Enjoy-

## An Appendix.

Enjoyment of his Life in us ; as it is no Contradiction, to say, *Christ* is our Intire and compleat Saviour ; both as he came outwardly in the Flesh, Dyed and Rose again, &c. And as he cometh inwardly by his Spirit into our Hearts, and dwelleth in us by Faith. And as concerning that Quotation, *Immed. Rev.* p. 258: by *this Body*, in that place ; I did mean that which is only Allegorically called his Body, to wit, that *Middle of Communication*, above-mentioned ; that is indeed a Spiritual and invisible Substance, owned by *R. B.* as well as by me, and many others. And I say still, this invisible Spiritual Substance in the Saints, is not that visible Body of *Christ* which he assumed when he came in the Flesh outwardly ; yet this is not to make two Bodies of *Christ* ; because the one is called his Body, only in a Metaphorical Sense.

*Ans. 2.* In my Book of *Retractations*, p. 25. I had plainly Retracted and Corrected that Passage, in p. 25. *Recor. Corr. That by Christ's Flesh and Blood,* John 6. 50, 51. He meaneth only Spirit and Life ; acknowledging, that it was at most an Oversight in me ; but how doth this prove me a Changling in an Article of Faith ? As he infers very Injulously : May not a Man change his Judgment concerning the Sense of a particular place of Scripture, without changing an Article of Faith ? That such a Change may be, without a Change in an Article of Faith, is acknowledged by all Sober Writers and Expositors of Scripture. Yea, there are many places of Scripture, that some understand one way, and others not that way, but another, and others a third way ; and yet all have one Faith in point of Doctrin. *Ans. 3.* What a Man Retracts in one Book, or part of a Book, he ought to be understood to Retract the same Passage, where it can be found in another Part, or Book of his ; nor ought he to be Charged with Contradiction, in what he hath Retracted. For as I have formerly said in Print, they are only Chargeable with Contradictions, that without Retraction, holds Contradictory Assertions, *simul & semel*, i. e. both together.

Page 22. He will not permit me to use that Distinction, to say, I had not my Knowledge from them, (*viz.* The Scriptures) as being the efficient Cause, but I did not deny that I had my Knowledge by them Instrumentally ; to wit, the Doctrinal Knowledge and Faith I had of Gospel Truths ; he Quibbles upon the Word *from*, as if it could not signify sometimes the efficient Cause, and sometimes the Instrumental, whereas a School Boy knoweth that it hath these several Significations, and more also. And seeing what I then Writ in my Book of *Immed. Rev.* was owned by the Quakers, it plainly followeth, That according to *J. P.* the Words of Scripture are not a Means so much as

Instru-

An Appendix.

Instrumentally to our Knowledge of the Truths of Christian Doctrin. But how will he Reconcile this to W. Penn; who doth acknowledge that the Scriptures are a Means to know God, Christ and our selves? See his *Rejownder*, p. 115. where he expressly saith, *we never denied the Scriptures to be a means in God's Hand, to Convince, Instruct, or Confirm.* By we, its plain, W. P. meant all the Quakers; and consequently G. K. being then owned to be one of them.

Page 39. He will not allow, that what I have Quoted out of my *Second. Revel.* p. 243. to p. 247. proves that I did then hold the Man Christ without us in Heaven, to be the Object of our Faith; though he grants my Words that I said, *The Man Christ who suffered in the Flesh at Jerusalem, is the Spring out of which all the living Streams flow into our souls,* and that he is to be Prayed unto, which he saith none of us deny. And yet with the same Breath as it were he denyeth it; for if the Man Christ is to be Prayed unto, being the Spring out of which all the living Streams flow unto our Souls; surely as such he is the Object of our Faith; for how can we Pray to an Object in whom we believe not? But seeing he will not allow me, that I then owned the Man Christ without us to be the Object of Faith (wherein he is most unjust unto me) and that I Writ then as a Quaker, and my Doctrin was the Quakers Doctrin; It is evident, that according to him, it was not the Quakers Doctrin, that the Man Christ without us, is in any Part or Respect the Object of our Faith; why then doth he, and many others Accuse me, that I Bely them, for saying they hold it not necessary to our Salvation, that we believe in the Man Christ without us? And it is either great Ignorance, or Insincerity in him, to say, that none of them deny that the Man Christ without us in Heaven, is to be Prayed unto; Seeing a Quaker of great Note among them, William Shewen, hath Printed it in his Book of *Thoughts*, p. 37. *Not to Jesus the Son of Abraham, David and Mary, Saint or Angel; but to God the Father; all worship, Honour and Glory is to be given, through Jesus Christ, &c.* This Obj. cannot be Jesus the Son of Abraham, but some other Jesus; as suppose the Light within; otherwise there would be a Contradiction in his Words; so here he Asserts two Jesus's with a witness; what saith J. Pennington to this?

Page 41. In Opposition to my Christian Assertion, that the believing Jews, before Christ came in the Flesh, did believe in Christ, as he was to be Born, Suffer Death, Rise and Ascend; and so the Man Christ, even before he was Conceived, Born, &c. was the Object of their Faith;

## An Appendix.

Faith; He thus most Ignorantly and Erroneously Argueth. — Could that be the Object of theirs, (viz. The believing Gentiles) or of the Jews Faith, which our Lord had not yet received of the Virgin, which was not Conceived, nor Born, much less Ascended? Ans. Yes, That can be an Object of Faith and Hope, which has not a present Existence; but is *quid futurum*, something to come; though nothing can be an Object of our Bodily Sight, or other Bodily Senses; but what is in Being, and hath a real Existence in the present Time. But so Stupid and Grots is he, that he cannot understand this, that the Faith of the Saints could have a future Object, in any Part or Respect; this is to make Faith as low and weak a thing as Bodily Sense. Is it not generally acknowledged through all Christendom, that the Saints of old, as *Abraham, Moses, David* believed in *Christ*, the Promised Seed as he was to come, and be Born, and Suffer Death for the Sins of the World, according to our Saviours Words, *Abraham saw my Day and was glad;* which is generally understood by Expositors, that as he saw *Christ* inwardly in Spirit, so he saw that he was to come outwardly, and be his Son according to the Flesh; and by what Eye did he see this, but by the Eye of Faith? And that Eye of Faith had *Christ* to come in the Flesh, to be Born, &c. for its Object as a thing to come.

And in the same Page 41. He Quoteth me falsely, saying, *Immed. Rev. p. 132.* agreeing with both Papists and Protestants, *That God speaking in Men is the Formal Object of Faith.* This Quotation is False in Matter of Fact, as well as his Inference from it is False and Ignorant. I said in that p. 132. That both Papists and Protestants agree in this; *That the Formal Object of Faith is God speaking;* but quoth the Papist, it is the Speaking in the Church of *Rome*; no, quoth the Protestant; *God Speaking in the Scriptures,* is the Formal Object of Faith. Here I plainly shew the difference of Papists and Protestants, about the *Formal Object of Faith;* though they agree in one Part, that it is *God Speaking;* yet in the other Part they differ; the Papists making it, *God Speaking in the Church;* that is, not in every Believer, but in the Pope and his Counsel. And there in that, and some following Pages, I Plead for Internal Revelation of the Spirit, not only Subjectively, but Objectively Working in the Souls of Believers; to which Testimony I still Adhere. But what then? Doth this prove that *Christ* without us is no Object of our Faith? Will he meddle with *School Terms,* and yet understand them no more than a Fool? Doth neither he, nor his quondam Tutor, *T. Ellwood,* understand that *the res credende,*

*An Appendix.*

i. e. The things to be believed, are Ingredients in the *Material Object of Faith*; as not only that *Christ* came in the Flesh, was Born of a Virgin; but all the Doctrins, and Doctrinal Propositions set forth in Scripture, concerning *God* and *Christ*, and all the Articles of Faith, are the *Material Object of our Faith*; but the *Formal Object of Faith*, is the inward Testimony of the Spirit, moving our Understandings and Hearts to believe and close with the Truth of them? All which are well consistent, and owned by me.

Page 43. He Rejects my Exposition of the Parable, concerning the lost piece of Money, in my late Retraction of my former Mistake, p. 15. Sect. 1. p. 10. *That by the lost piece of Money, is to be understood the Souls of Men; as by the lost Sheep, and the lost Prodigal.* To this he most Ignorantly and Falsly opposeth, by saying: *First, The Lord can find the Soul without lighting a Candle in it.* I Answer, By finding, here is meant Converting the Soul; thus the Father of the Prodigal found him, when he Converted him to himself; this my Son was lost, and is found, i. e. was departed from God, but now is Converted, Luke 15. 32. And ver. 6. *I have found the Sheep that was lost.* Now, can this be wrought; or doth God Work this Work of Conversion in a lost Soul, without his Lighting a Candle in it? *Secondly,* He saith, the very design of the Parable, was to set forth, not what God had lost, but what Man had lost; the Candle being used by Man who needed it, not by God and Christ who needed it not. How Ignorantly and Stupidly doth he here Argue? How can Man use the Candle, unless God light it in his Heart; and doth not God use it in order to bring, or Convert Man to himself? It's true, though there were no Candle lighted in Man's Heart, God seeth where the Soul is, even when it is involved in the greatest Darkness; but in order to the Souls Conversion, which is principally God's Act, it is God that lights the Candle in it, and causes his Light to Shine in it. And whereas I have said; they who Expound the *lost Piece of Money*, to be the *Light within*; will find difficulty to shew what the nine Pieces are, which are not lost.—His Answer to this is, as Similes seldom go on all four; so neither must Parables be pursued too far. I Answer, Though every Circumstance of a Parable is not to be pursued, yet every necessary part of it is; whoever Expounds the Parable, is bound to Expound what the nine Pieces are, as well as what the tenth was. But he thinks to pinch me with great Difficulties in my Exposition. As first, He demands whether there be no difficulty to find who the Woman is that had ten Souls, kept

*An Appendix.*

kept nine, and lost one. *Ans.* There is no difficulty in this, more than in finding who the ninety nine Sheep were that were not lost; and who the Elder Brother was in the other two Parables: And who they were, I had formerly shewn, but that his Prejudice blinds him, that he will not see: Many Angelical, Created, Rational Spirits did not Sin, so were not lost; but the Souls of Men did Sin, so were lost.

And the number nine in the one Parable, and ninety nine in the other, answer one to another; the Definite Numbers being put for Indefinite, as is ordinary in Scripture. But he thinks it a mighty difficulty according to my Exposition, to tell what the House was, which in effect has no difficulty at all; the House where the Soul is, as Buried under a great heap of Filth and Sin, is the Body wherein the Soul is Lodged; and the Animal and Natural Faculties, with which also the Soul is Defiled; so the House, to wit the Body, and Animal and Natural Faculties, being Swept and Cleansed by him who hath his Fan in his Hand, purely to Purge his Floor, to wit, *Christ*, (signified here by the Woman) he finds the lost Soul; for as he laid himself, *he came to seek and to save, (i.e.) that which was lost.* For *Christ* had not lost *Christ*, nor God had not lost God; but they had (in a Sense), lost the Soul that had Sinned, as the Souls had lost God and *Christ*.

(*Page 45. 46.*) In Opposition to me; he will needs have all these Places, *1 Cor. 2. 2. Rom. 66. Gal. 2. 20. Hebr. 6. 6.* To be understood of *Christ's* being Crucified in Men; else why doth he oppose me with his Queries? and at this rate we shall not find any place in the New Testament, where *Paul* Preached *Christ* Crucified without Men, but only within; for by the same Liberty he may Expound all other Places, only of *Christ* Crucified within. But there is no reason, why any of these places should be understood of *Christ's* Crucifixion in Men; the Crucifying the Old Man is so far from being joyned with the inward Crucifying of *Christ*, that it is rather a Sign and Effect of *Christ's* Power, Triumphing Victoriously in Man, than of his being Crucified in Man. The Crucifying *Christ* afresh, is not so much the Crucifying him within Men, as its Men Acting so Unworthily; as if they did Act over again the Jews Part, in Crucifying him outwardly.

(*Page 47.*) His late Reviling me, for my Refuting some things in my Book of *Intelligible Grace*, uscd by way of Argument unduly by me, ing, Thus in him is manifested the saying of the Apostle, James 1. 8. *A double minded Man is unstable in all his ways.* By this means he will al-

## An Appendix.

low no Man to Amend or Correct his Faults, or Retract his Errors, however truly convinced of them ; if he does, he is Condemned by J. Pennington, (and not by the Apostle James) to be a double minded Man. But what if perhaps G. Whitehead, or W. Penn, should find cause to Retract, or Correct some Passages in their Books, which formerly they thought Divine Openings ; must they also be judged double Minded Men, &c. Is it not more an Evidence of Sincerity to Retract an Error, than to persist in it ? Have not many good Men done it ? Yea, have not the Quakers commended some for Retracting and Condemning some things, which formerly they reckoned to be Divine Openings ? Must all that Retract from their Errors, be Reputed double Minded Men ? Oh unfair Adversary, full of deep Prejudice and Spite ! I pray God give him Repentance and Forgiveness.

Page 50. He is so Ignorant and Blind, as not to understand my distinction betwixt Essentials of true Religion Indefinitely, and Essentials of the true Christian Religion *in Specie*. Cornelius's Religion (being Gentile Religion) was true in its kind, before he had the Faith of Christ Crucified ; but I say, the Faith of Christ Crucified, in some degree is Essential to the Christian Religion, and otherwise to Assert its plain Design ; yet that Faith may be, where the knowledge of the Circumstances of Times, Places and Persons may be wanting.

Page 52. He blames my saying, upon Supposition that any such thing can be found in my Books, I Retract and Renounce it, (*viz.* That any are saved without all Knowledge and Faith of Christ, Explicit or Implicit) this he saith is Childish all over. And for a Proof he Querieth ; Can a Man Retract and Renounce a Passage upon Supposition, and not know what the Passage is ?

But his Query is Impertinent, and hits not the Case ; a Man may Retract a Saying upon Supposition, that he had said it ; yet not knowing that ever he said it ; as if he were accused, that he had said, B. is a Dishonest Man, and replyeth, I know not that ever I so said ; but on Supposition that I so said, I Retract it. This is not Childish, but Manly and Christian ; if he had no cause to say, B. is a Dishonest Man. It seems, J. Pennington never Repented of his Sins of Ignorance ; he thinks that's Childish all over : I pity his Childishness.

Page 54. His blaming me for saying in my Retractations ; The breaking of the Union betwixt Soul and Body ; is more properly a Death, than the breaking the Union betwixt the Life and Spirit of Christ, and the Soul of Man, is the Death of Christ in the Soul. For of that I was Treat-

## An Appendix.

ing, and at this rate of his blaming me; when *Christ* Dyed upon the Cross; that was not so proper a Death, as when he is Crucified in Men by their Sins; and consequently his Death in Men is the only proper Sacrifice, for that Mans Sins. His Death without, being not so proper a Death, is not a proper Sacrifice, by his most Ignorant way of Reasoning. But my Reason for my Assertion holds good, and which he has not touched; for when a Man Dyeth, his Soul leaveth the Body, and ceaseth to Act in it, nor is the Body any more sensible; but *Christ* Acteth in a Dead Soul, and the Soul, though Dead, is oft made in some degree sensible of the Spirit of *Christ* Acting in it, in order to its being further quickned; as frequently comes to pass in Thousands and Millions of Souls. Besides, as I Argued; the Union of Soul and Body, is a Personal Union, whereby what the Body doth, is chargable upon the Soul; but the Union betwixt the Spirit of *Christ* and Men, is not a Personal Union; otherwise when those Men Sin, their Sin would be chargeable upon *Christ*.

Page 61. He Ignorantly thinks he hath caught me in a Contradiction, about owning a Condition in one Sense, in Reference to God's Willing all Men to be saved; *ex parte Objecti*, and denying a Conditional Election. But this is no Contradiction at all; because the Will of God is Conditional Objectively, or *ex parte Objecti*, i. e. Men that are the Object of God's Will, and yet not Conditional Subjectively, i. e. on God's Part; if he understand not this Distinction, I ought not to suffer for his Ignorance; he should not meddle with School-Terms, except he understand them; the distinction of Volition, Conditional Objectively, and not Conditional Subjectively; and yet the same Will is common and ordinary in all Authors that Treat on such Subjects.

Page 69. He is Guilty of great Injury against me, in Matter of Fact, by an Unfaithful Reciting of my Words, and thence taking occasion against me.—*In all places in the New Testament, where the word Gospel is used, it signifieth the Doctrin of Salvation by the promised Messiah, that was outwardly to come, and did come in the true Nature of Man, &c.* He quite leaves out my Words, and did come in the true Nature of Man, that were necessary to perfect the Sentence, and if he had brought them, would have taken away his occasion of his Quarelling with me so Unjustly; he saith, here he is out again; for the New Testament being written, not when Christ was outwardly come, but after he was outwardly come; the word Gospel there, when it signifieth the Doctrin of Salvation by the promised Messiah, must needs respect him, as already come, not as

## An Appendix.

to come. Ans. Where the New Testament saith, the Gospel was Preached to Abraham, and to the Children of Israel in the Wildernes ; Gospel there signified the Doctrin of Salvation by the promised Messiah that was then to come, and not already come; but at other times it signifieth the Doctrin of Salvation, by Christ already come, as my Words Cautioned it; therefore he is Guilty of Abuse and Forgery, like his quondam Master, Tho. Elwood, as elsewhere.

Page 70. He most Impertinently opposeth my sound Assertion, by Quoting Paul, mentioning another Gospel, as 2 Cor. 11. 4. and Gal. 1. 6, 8, 9. *For by Gospel I understand the true Gospel of Christ, and not a false Gospel; as when I say, every Man is a Rational Creature; and J. Pennington, should Object, a Man Pictured on a Board or Wall, is not a Rational Creature. Is not this a rare Disputant!*

But his following Opposition is the most observable, and is a new effectual Proof of my Charge against him and his Brethren of the 2d. Days Meeting, who have approved his Book, he saith by way of Opposition. *Also when the Everlasting Gospel was again to be Preached after the Apostacie (for it seems by the word again, it had been discontinued to be Preached; although the History of Christ's Birth, Death had not) doth that place, Rev. 14. 6, 7. mention any thing of the Doctrin of Salvation, by the promised Messiah? There is not a word of that said there; but saying with a loud voice, fear God, and give Glory to him, &c. (Being Preached with Commission from on high,) is called Preaching the everlasting Gospel. Did G.K. (saith he) in his diligent search overlook this? if not, how could he say in all places in the New Testament, where the word Gospel is used, it signifieth the Doctrin of Salvation by the promised Messiah; he adds to this two other places, as Rom. 1. 16. and Colos. 1. 23. in both which, he will not have the Gospel to signify the Doctrin of Salvation by Christ Crucified, with respect to that clear and bright Dispensation the Apostles were under (which was the Sense I gave of the Gospel, in Col. 1. 23.) And he saith in Rom. 1. 16. That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer, in any other Sense, than as it is a Powerful, Energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief, though they want the Power. This I say effectually proves again my Charge against them, That they hold it not necessary, for us to believe that Christ Dyed and Rose again for our Salvation; why, the Gospel that Paul Preached, Rom. 1. 16. and Col. 1. 23. is not the Doctrin of Salvation by Christ Crucified, the promised Messiah, and when the everlasting Gospel was to be Preached, Rev. 14. 6, 7. (Which the Quakers think they have given them to Preach*

## An Appendix.

(with Commission from on High) the Doctrin of Salvation by *Christ Crucified*, was not that Gospel ; the Consequence is plain, that therefore the Faith of *Christ Crucified*, is not necessary to their Hearers for Salvation. It is not the Everlasting Gospel that is given them to Preach ; If they Preach it, they go beyond their Commission, they do a needless Work. But saith *J. P.* Fear *God* and give Glory, to him is called Preaching the Everlasting Gospel. But is not that also a Doctrin ? yes, surely ; so then the Doctrin, Fear *God*, &c. being Preached, is a Preaching the Everlasting Gospel ; but the Doctrin believe that *Christ Died* for our Sins, and Rose again, being Preached is not Preaching the Everlasting Gospel ; according to *John Pennington*, and his Brethren of the Second Days Meeting.

This Sufficiently sheweth, that those Quakers are *semper idem*, always the same ; they are the same still, as formerly ; though many that hear them of late, say, their Way of Preaching is changed ; they had wont formerly, before the Difference arose betwixt them and *G. K.* to Preach only the Light within, and Obedience to it ; but now they Preach the Man *Christ*, and his Death and Sufferings without, and how beneficial they were to Mankind ; and that the Faith of it is Beneficial. Yet by *J. P.* his Affirmation approved by the Second Days Meeting of the Friends of the Ministry, in and about *London*, whereof *G. W.* and *W. Penn* are Members, and where frequently they are present, The Doctrin of Salvation by *Christ Crucified*, is none of the Everlasting Gospel that is given them to Preach ; but fear *God*, and give Glory to him, &c. But how comes it, that believe in the Light within, obey the Light within, and that shall suffice to your Salvation, is not mentioned in the Angels Commission to Preach the Everlasting Gospel, no more than believe in *Christ Crucified* without you ? Perhaps *J. P.* will reply, though not mentioned or expressed ; yet it is implied, and understood. But how prove they it is implied ; that believing in the Light within alone, and obeying it, is sufficient to Salvation, without Faith in *Christ Crucified* ? Is not the Blindness of these Men (for all they talk of Light within) exceeding Great, and the Darkness that's over them, like the Darkness of *Egypt* that might have been felt ? *John (Rev. 14:6, 7.)* did not say the Angel had nothing else to Preach, but fear *God*, and give Glory to him ; that Doctrin being a general Doctrin, common both to Law and Gospel, and both to *true Gentile Religion*, as well as *true Christian Religion*. The Apostacie having been so great, that many called Christians were Degenerated below the Heathens, and their Religion scarce so good, as that of some Heathens that did fear God, and Worship him only ; the Angel might Preach that

## An Appendix.

that general Doctrin, as being very proper and necessary to call Apostate and Degenerate Professors of Christianity, from their Idolatry and Profanity, as a necessary Introduction to the Everlasting Gospel; as well as in one Sense it is a necessary part of it, but not the whole Doctrin of the Gospel; for Faith and Love are as necessary Doctrins of the Gospel, as Fear, though neither of them are expressly mentioned, yet implied, together with all the other Christian Virtues. But *J. P.* in his Words above Cited, will have it, *That the Gospel cannot be said to be the Power of God unto Salvation, to the Believer in any other Sense, than as it is a Powerful energetical inward Principle; for as it is barely Historical, the Ungodly have that Belief.* I Answer, How Foolishly doth he here Argue, and Impertinently? whoever said, that the bare Historical Relation, or Report of Christ Crucified, is the Power of God unto Salvation? Or if any have said it is the Gospel, I am sure I never said nor thought it. But what hath *J. P.* against this Sense of the Gospel, *Rom. 1. 16.* *That it is the Doctrin of Salvation, by the promised Messiah, accompanied with the Spirit of God and Christ inwardly Revealed, making it effectually to be Believed and Obeyed, in all that shall be Saved by it; and thus the Gospel that Paul and the other Apostles Preached, is not a bare Form of Doctrin without the Spirit and Power, nor the Spirit and Power without the Doctrin.* And how Non-sensical is he to Argue, *that as it is barely Historical, the Ungodly have that Belief?* But they have not the Saving Belief of the Doctrin of Christ Crucified; for that only is wrought in the Godly, by the Power and Spirit of Christ. And though the Ungodly may have the Gospel Preached unto them; yet while they remain Ungodly, they receive it not, neither do they truly believe it, nor obey it. A bare Historical Faith, is no more a True Faith, than the bare Picture of a Man, is a Man. Therefore he is Idle to Argue against the Saving Faith of Christ Crucified; because the Ungodly may have the bare Historical Belief of it; which differs as widely, as a Dead Body from a Living Man.

But it is not enough for *J. P.* to Pervert my Words; but he will be bold to Pervert the Words of the Scripture, and not only put a false Gloss on them; but alledge that to be said in Scripture, which is not said, but is his own Addition. For as I have above Cited him, he saith, also when the Everlasting Gospel was again to be Preached; and he adds in Parenthesis; for it seemis by the Word *again*, it had been discontinued to be Preached; although the History of Christ's Birth, Death had not. Now, Reader, open the Bible, and Read that place,

## An Appendix.

Rev. 14. 6, 7. and thou wilt find the Word *again* is not there to be found ; (but in *G. Fox's Some Principles*, p. 22. it is found) and yet he Grounds his Argument upon this Pillar, *again* ; bywhich he inferreth, that to his seeming, the Everlasting Gospel had been discontinued to be Preached, although the History of *Christ's Birth, Death* had not. And this discontinuing of the Preaching the Everlasting Gospel, he and his Brethren think did remain, until *G. Fox* and the Quakers began to Preach it. For saith *G. Fox and his Brethren*, in the Book, called, *Some Principles of the Elect People of God*, Printed at London, 1671. In p. 48. But many People speak after this manner ; Have we not had the Gospel all this time till now ? Ans. we say no, you have had the Sheeps Cloathing, while you are Alienated from the Spirit ; and so not living in the Power, which is the Gospel, &c. But as in Rev. 14. 6, 7. The Word *again* is not to be found, nor will the Greek bear it ; so nor is it implied, that there was a discontinuing of the Preaching of it altogether ; for had the Gospel ceased, the Church had ceased also, and Faith and Salvation had ceased. The most that can be inferred, is, that the Preaching of it was not so common and frequent, as formerly ; it had met with a great Stoppage and Opposition in many parts of the World, even under a Christian Profession, because of the Apostacie ; which had it not come, the Gospel would have spread much more than it yet hath done ; but as the Apostacie goes out, the Everlasting Gospel, the same that the Apostles Preached, will be Preached to every Nation and Kindred, and Tongue, and People, John 14. 6. That is, universally ; this doth not prove the discontinuing of it, as *J. P.* falsely Argueth ; but that the more General, and indeed the Universal Spreading of it, hath not hitherto been as yet. His Argument, *That the Gospel that Paul Preached to the Colossians, was not the Doctrin of Salvation, by the promised Messiah, Christ Crucified ; because the Gospel he was speaking of, was Preached to, or in every Creature under Heaven.* Therefore (saith he) it could not be meant of the Doctrin of Salvation, by *Christ Crucified*,—but of that Gospel which had been Preached to, or in every Creature under Heaven. I say this his Argument is Vain and False ; but it is a good and effectual Proof to confirm my Charge against them. Theie Quakers Preach not any Gospel for Salvation, but that which is Preached to, or in every Creature under Heaven ; but (saith *J. P.*) that is not the Doctrin of Salvation, by *Christ Crucified* ; therefore that is none of the Gospel these Quakers Preach ; what can be required more, *habemus Confitentem reum* ; we have the Guilty

## An Appendix.

Guilty Confessing Matter of Fact. But surely the Gospel that Paul Preached to the *Colossians*, was the Doctrin of Salvation, by *Christ Crucified*, as appears plainly from *1 Col. v. 14.* to the end of the Chapter. And his Arguing from the Words *to, or in every Creature* (which sort of Argument hath deceived many) is no more valid to prove that the Gospel, either then, or formerly had been Preached to every Man and Woman, in the full and adequate Sense of the Word *every*, as it signifieth every individual; than that because Paul said, *v. 28.* of that same Chapter *whom we Preach, warning every Man, and Teaching every Man* in all Wisdom, that we may present every Man Perfect in *Christ Jesus*, that Paul and his Brethren, then living, did Teach every Man, that ever lived, or is now living on Earth. If yea, then surely *John Pennington*, and all other Men now on Earth, were then living; and this will be the Doctrin of the *Revolution*, or *Transmigration* of Souls with a witness, (which he so frequently would cast upon me, though he has no just ground so to do, nor any other Man); if nay, then he must quit his Post, and cease any more to Argue from his place of Scripture, that the Gospel that Paul Preached, was not the Doctrin of Salvation, by *Christ Crucified*; but the true Sense of that place, *Col. i. 23.* I had formerly given, as he Quotes me, p. 71. Saying, *though it was not at the same time actually Preached to all Men, yet it was begun to be Preached, and after the Prophetical stile, that which was to be done, is said to be done: He Quibbles against this, saying, where that Prophetical Phrase is, or how it is used, he Assigns not.* Indeed it was not necessary to shew to any but a little Skilled in the Letter and true Sense of Scripture, where that Prophetical Phrase is; for it is so general in Scripture Prophecies, that no Man that is not Brutish, but must be sensible of it, when he Reads them. When *Isaiah* Prophecie of *Christ's Death and Sufferings, and Birth, yea, and Burial*, it is all said *in præterito*; as if it had been, which yet was not some hundred Years after. And so it is almost in the whole Prophecie of the Book of the *Revelation*, and particularly that *14. Rev. 6. 7.* brought by him, which yet he applyeth, not to *John's Time*, but to his and his Brethrens Preaching (not the Doctrin of Salvation, by *Christ Crucified*; if we must believe *J. P.*) (*behold your Patron, all Sober Persons among the Quakers*) *but the Light in every Creature under Heaven.* And p. 22. *Some Principles of the Elect People.* And now saith *G. F.* the Gospel must be Preached again to all Nations; and this saith *J. P.* is not the Doctrin of Salvation, by *Christ Crucified*, but the Light or inward Principle in

## *An Appendix.*

in every Creature, and his, and his Brethrens Argument is Weak ; that because Paul called the Gospel the Power of God to Salvation ; therefore it is nothing else but the inward Principle ; for he called the Preaching of the Cross the Power of God, 1 Cor. 1. 18. And yet that Preaching was an outward Preaching, and he called it the Power of God because it was made Effectual to many that heard it, by the Power of God that accompanied it.

Thus Reader, I have given thee a Tast of this Man's Ignorance and Anti-Christian Doctrin, which is the same with that of his Brethren of the Second Days Meeting, who have approved his Books against me. I shall not nauseate thee with his other many Impertinencies, and Extravagancies, as well as his Gross Errors in other Particulars of Doctrin ; nor take notice of his Base and Scurrilous Revilings, that are equally Unjust and Malicious ; As his calling me not Sincere, but a Belly-Convert, and his insinuating ; If I be disappointed among Protestants, I may seek a Living from the Papists , which is like his and his Brethrens other false Prophecies.

Note, Reader, That having some Years ago seen a Book of Thomas Lawson, a Quaker, against Water-Baptism ; I have made search for it, but cannot find it any where, to have it ; however, I suppose it hath nothing of Argument in it, but what in effect is contained in those above Examined and Answered ; and I do not think that any of their Books on that Subject, will be found to have any other Arguments in them against Baptism and the Supper, but what is in effect contained in those above-mentioned.

## *F I N I S.*

## *The E R R A T A.*

P : 2. l. 18. for thereof, r. therefore, p. 2 l. 24. for becomes, r. because, p. 3. l. 30. after Whithead, r. only, p. 5. l. 17. r. judged, p. 13. l. 18. before have, r. they have, and l. 29. for art, r. art, p. 30. l. 38. for there, r. thrice, p. 68. l. 13. for visible, r. invisible.

Primitive Heresie  
R E V I V E D,  
I N Ant. Johnson.  
The Faith and Practice  
Of the PEOPLE Called  
**QUAKERS:**

Wherein is shewn, in Seven Particulars,  
That the Principal and most Characteristick Errors of the  
Quakers, were Broached and Condemned, in the Days of  
the Apostles, and the first 150 Years after Christ.

To which is Added,

A Friendly Expostulation with William Penn,  
upon Account of his Primitive Christianity, lately  
Published.

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By the Author of *The Snake in the Grass.*

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L O N D O N:

Printed for C. Brome, at the Gun, at the West-End of  
St. Paul's. W. Keblewhite, at the Swan in St. Paul's  
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# The Contents.

not Difference enough betwixt us, to Justifie their Separation :  
Whence an Invitation to them to Return.

## The Friendly Expostulation, Concerning,

1. Mr. Penn's Notion of the Light within. p. 20.
2. This not sufficient to Justifie his Separation. p. 28.
3. For he owns that we are of one Religion. p. 29.
4. His Exposition of Justification in his Primitive Christianity most Orthodox, and agreeing exactly with us. And his whole
- ix. Chapt. of the Inward or Spiritual Appearance of Christ in the Soul.

Some Objections of his solv'd, so far as not to be any Justifiable Causes of a Separation, as Concerning,

1. Forms of Prayer. p. 30.
2. The Spirituality of the Ministry.
3. Their being Witnesses of Christ. p. 31.
4. Their Receiving Hire (as he calls it) for their Preaching.
5. Tythes.
6. Swearing.
7. War.
8. Holy Days. p. 32.

---

### Errata.

Page 11. l. 29. f. one r; only. P. 17. l. 21. r. Discriminating. P. 21.  
l. 11. dele?

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## Primitive Heresie Reviv'd, &c.

**I**N my Discourse of *Baptism*, I promis'd something upon this Subject, in hopes that the *Quakers*, seeing the Original of their *Errors*, may bethink themselves, and Return from whence they have Fallen.

And particularly, as to *Baptism*, that I might confirm my Expositions of the H. *Scriptures*, with the Concurrent Testimony of the H. *Fathers*, who were *Co-temporarys* with the *Apostles*, and learn'd the *Faith* from their mouths; and those who immediately followed them, to 150 Years after *Christ*. Though we have very little Remaining of the Writings of the *Fathers* in that early Age. Yet I would descend no lower (where I might have had *Clouds of Witnesses*) to avoid a Groundless *Cavil*, which the *Quakers* have learn'd from our Elder *Dissenters*, to Run down the *Primitive Church*, by whole-sale, because it was so Full of *Bishops*, and, in all the Pretences of their *Schism*, went so Directly contrary to them. But the *Fathers* of the *First Age*, that next to the *Apostles*, and of which the *Apostles* were a Part, tho' as much *Bishops*, and as much against them as those following, yet for *Decency* sake, they Pretend to *Reverence*, lest in throwing them off, they should seem to throw off the *Apostles* with them, from whom they could not be parted.

And because, even in this *first Un-controverted Age*, we have Proofs sufficient, I would avoid Needless Disputes, and Argue from *Topicks* that are allowed on all hands.

The Greatest Part of the following Discourse was wrote at the time with the *Discourse of Baptism*, and Intended to have been Annex'd to it, but being Prevented at that time, it has since been neglected. Till I was stirr'd up afresh by a Book lately Published (though said to be Printed in 1696.) Intituled, [*Primitive Christianity Reviv'd in the Faith and Practice of the People called Quakers.*] This came Directly to my Subject, therefore I

have Examin'd it thorowly, and leave the Reader to Judge, whether the *Primitive Christianity*, or *Heresie* does belong most to them : At least, whether it did, before the late *Representations* of *Quakerism*, which have given it quite another *Turn* and *Face* than it ever had before. Such a *Turn*, as has left nothing on their side, whereby to justifie their *Schism*. And therefore we hope that their *Conversion* is nigh ; or if already *Converted*, their Full *Reconciliation* to the *Church*. That the Present *Quakers*, chiefly the Valuable Mr. *Penn*, may have the Honour, and the Happiness to Heal up that *Breach*, which now for 48 Years has so Miserably Torn and Divided this once most *Christian* and Renowned *Church* of *England*.

In this following Discourse, I will not take up the Reader's time to Prove the several Positions which I name upon the *Quakers*; only Briefly Recite them, and Refer to the Places in *The Snake in the Grass*, and *Satan Dis-Rob'd*, where they are prov'd at large. And to Repeat them Here, would swell this to an unreasonable Bulk. And this being intended in the Nature of a *Supplement* to these, it would be Needless. The proper Business of this, is, to Compare the *Quaker-Heresies* with those of the first 150 Years of *Christianity*.

Where I Quote *The Snake*, the Reader is desired to take notice, that it is the *Second Edition*.

And now to our Task. The Seven Particulars wherein the *Quakers* have, if not copy'd after, at least Jump'd with the Condemn'd *Hereticks* before mention'd.

I. The First is, as to their Denyal of the *Incarnation* of *Christ*. They confess that *Christ* or *The Word* took *Flesh*; that is, That He Assum'd or Dwelt in an *Human Body*, i. e. the *Body* of that Man *Jesus*; who was therefore called *Christ*, because that *Christ* or the *Word* Dwelt in Him. And for the same Reason, they take the Name of *Christ* to themselves; and say that it belongs to every one of the *Members* as well as unto the Head, i. e. as well as to that Man *Jesus*, who was Principally and Chiefly called *The Christ*, because that *Christ* Dwelt in Him, or did Inspire Him in a Greater Measure than other Men. But they Utterly Deny that the Man *Jesus* was Properly the *Son of God*. In a large Sense, every *Christian* may be call'd a *Son of God*; and so, and no otherwise, they allow *Jesus* to be the *Son of God*. But that He was

was Properly the Son of God, we utterly Deny, — says their serious Apology, p. 146. which was Printed 1671. See this Proved at large in *The Snake in the Grass*, Sect. x.

Now I Proceed to shew, That this *Heresie* was Broach'd and Condemn'd in the Days of the Apostles. This is it which St. John Reprehends, 1 Joh. iv. 3. *Every Spirit that confesseth not that Jesus Christ is come in the Flesh*, &c. or as Socrates (Hist. Eccl. 1. 7. c. 32.) tells us it was wrote in the Ancient Copy's, *Every Spirit which separateth Jesus from God, is not of God*. And he observes that this Text, and other Parts of this Epistle were alter'd by those who would separate the *Divinity of Christ* from His *Humanity*. Tho' as it now stands in our Copy's, it means the same thing; for he that denys *Christ* to have been made *Flesh*, only says that he took it upon Him for a *Cloak* or a *Veil*, as *Angels* assume *Bodys* when they appear in them: He denys *Christ*'s coming in the *Flesh*, so as to become *Truly* and *Really* a *Man*; he takes away the *Humanity of Christ*, and so separates *Jesus* from *God*: Which, in the sense of this Text, is to Deny His *coming in the flesh*. St. Polycarp, in his Epist. to the Philippians, n. 7. Disputes against these *Anti-Christ's*, in the words of his Master St. John, whose Disciple he was, *πως οὐκεί μη διολογῆν Ιησὸν Χριστὸν εἰς Σαρπὶ ἐλλήνες*, *Αὐτὶχειστός οὖτις*. i. e. *Whosoever does not confess that Jesus Christ is come in the Flesh, is an Anti-Christ*.

II. The Second point is the *Quakers* Denial of the *Truth* and *Reality* of the *Death* and *Sufferings of Christ*. This is Consequential to the former *Heresie*; for if *Christ* took not the *Body* of *Jesus* into his own *Person*, but only dwelt in the *Body* of another *Man*, as he dwells in his *Saints*; if *Christ* and *Jesus* are two *Persons*; if the *Body* of *Jesus* was only a *Veil* or *Garment* for *Christ* to shrowd himself in, as the *Quakers* speak; then, tho' *Jesus* suffer'd, yet *Christ* could not; and the *Sufferings of Christ* were but in *Appearance* and *shew*, as if a *Man's Cloak* or *Garment* only were Crucify'd.

What are then those *Sufferings of Christ* which the *Quakers* do own as *Meritorious* in the sight of *God*, for the *Atonement* of our *sins*? Why, an *ALLEGORICAL Suffering, Death, and shedding of the Blood of their Light within*; which they call *Christ*; of which *Jesus*, or the outward *Christ*, they say was but a *Type*; and that his *Sufferings* were only an *Historical Transaction* of the

Greater Mysterie of the Sufferings and Atonement perform'd by their Light within, as I have fully shewn in *The Snake in the Grass*, Sect. x. p. 127. and *Satan Dis-Rob'd*, Sect. xii. p. 11.

But now I am to shew, That the Devil had Broached these Heresies, against the Truth of the Incarnation of Christ, and consequently against the Reality of his Death and Sufferings, within the first 150 Years after Christ: and that they were then Condemned by the Holy Fathers of the Church.

Ignatius that Glorious Martyr of Christ, Bishop of Antioch, who flourish'd about the Year 70 after the Birth of Christ, and was Disciple to St. John the Evangelist, writes thus in his Epistle to the Magnesians, instructing their Faith, in what sort of Sufferings of Christ we were to Believe and Trust, not these Inward in our hearts, but to distinguish most effectually from these, those that He suffered under Pontius Pilate. I

would have you Preserved, that you fall not into the snare of vain Doctrin; but that ye may abound, and be filled with the knowledge of the Birth, Passion, and Resurrection, which truly, and firmly were of Jesus Christ our hope, in the time of the Government of Pontius Pilate, from which let none of you be turned away.

Stop your ears therefore (says he in his Epistle to the Trallians) when any shall speak to you without Jesus Christ.

What Christ was this? the Outward Man Jesus, or the Light within? That Jesus, who was of the stock of David, who was of Mary, who was truly Born, did both Eat and Drink; was truly Persecuted under Pontius Pilate, was truly Crucify'd and Dyed — And who truly Rose from the Dead, his Father Rai-

Θέλω πεφυλάσσεις οὐ μᾶς, μὴ εμποστίν εἰς τὰ ἄγνωτα τὸ κανόδοξια, ἀλλα πεπληρωφορεῖς εἰς τὴν γνῶσην, καὶ διὰ πάθη, καὶ τὴν αὐτακότητα γνωμένην εἰς κομψῷ τῷ ἡγεμονίας Ποντίου Πιλάτου, πεπαχθέντα ἀληθῶς καὶ Βεβαίας ὅτι Ἰησος Χριστός τὸ ἐλπίον τοῦ οὐμῶν. οὐς ἐγραπτεῖν μιδενὶ οὐμῶν γένεται.

Καρδίτε δὲ, οἵτεν οὐμῶν χρεῖσθαι Ιησος Χριστός λαλῆτε.

τὸ εὖ γένεσις Δαβὶδ, τὸ Μαργέλος, οὐς ἀληθῶς ἐγνώσθη, ἐραγήτε καὶ ἔπειν, ἀληθῶς ἐδιώχθη οὗτος ποτίς πιλάτος, ἀληθῶς ἐσαυρώθη, καὶ απέντανεν — οὐς καὶ ἀληθῶς ἤγέρθη σπόντερῶν, ἐγένετο οὐτὸν τὸ Πατρός αὐτοῦ, καὶ τὸ δύολωμα, οὐς εἰ οὐμᾶς σιγῇ

sing of him ; And his Father will, after the like fashion, Raise us up in Jesus Christ, who believe in him, without whom we cannot truly live.

But some Athiests, that is, Infidels, do say, That He only appear'd to be a Man, but took not a Body in Reality, and in appearance only seemed to Suffer, and dye, &c.

And in the beginning of his Epistle to the *Smyrneans*, after having Describ'd that *Christ* who is the Object of our Faith, in the fullest manner, to obviate the Deceit of applying it to an *Inward Christ*, by calling Him the *Son of David*, *Born* of the *Virgin*, and *Baptized* of *John*, truly *Crucified* under *Pontius Pilate*, and *Herod* the Tetrarch ; none of which can be apply'd to *The Light within*. He adds that we can only be saved by the *OUTWARD Jesus*. By the *Fruits of whose Divinely Blessed Passion*, we are Saved — For he suffer'd all these things for us, that we might be saved.

And to Obviate the two *Heretical Pretences*, of making the *Meritorious Suffering* of *Christ*, to be His Suffering within us. And that His *outward Sufferings*, were not *Real*, but, in *appearance only*, as not being *Really* a Man, but only *Residing* in that Man *Jesus*, as in a *Veil* or *Garment*. *Ignatius* adds in the next words. And he truly suffered, and truly Raised himself ; not, as some *Unbelievers* say, that he only appeared to suffer, they but appearing to Exist. And as they Believe, so shall it be unto them, when they come to be out of the *Body*, and in the *state of Spirits*; that is, they shall justly Forfeit the *True and Real Benefits*

τες πιστούτας αὐτῷ οἵτις ἐγένετο  
Πατήσει αὐτῷ εὐ Χριστῷ Ἰησῷ. ὃ  
χρεῖς τὸ ἀληθινὸν ζῆν εἰς ἔχομεν.

Ei δὲ ἀπότελε τινὲς "Ἄρει οὐτε,  
Ζυτεσίν" Αποικοι, λέγουσι, ὅτι δοκεῖ  
οὐτεγενήσεις αὐτῶν "Αὐτερώπον", εἰ  
ἀληθῶς ἀνειληφέναι σῶμα, καὶ  
δοκεῖν τεθυνταί, πεπονθέντες εἰς  
ἔνπι, &c.

ἀφεὶς καρπὸν ἡμένιον δόπον τε Γεωμαγε-  
ρέας αὐτες παθεσι —  
τελεταὶ μὲν τοιαῦτα ἐπαρχεῖν διὰ ἡμάς  
ίνα σωθέσθω.

Κακάληθῶς ἐπαθεῖν, ως Εὐαληθῶς  
ἀνέστοντες εἰς αὐτὸν, εἰχεις ἀπότελε  
τινὲς λέγουσι τὸ δοκεῖν αὐτὸν τεπον-  
θεῖν, αὐτοι τὸ δοκεῖν εὑπει. καὶ καθῶς  
Φρενεῖσιν καὶ συμενίεσιν αὐτοῖς, εἰς  
ἀσωματίζεις, καὶ δαγμορικοῖς.

Benefits Purchased for True Believers, by the death of Christ; since they will have it to be only in Appearance or False shew; and take the Merit from the Outward death of Christ, which he suffer'd upon the Cross, and place it in a Fancy'd Suffering of the Light within them.

And as He asserts the Faith in Christ's outward Death, so does he, in His Resurrection; not the Inward Rising of Christ in our hearts, but in His Outward Resurrection, that which was proved by their Handling of Him, and Feeling of His Flesh, and His Eating and Drinking with them, after His Resurrection.

But, in the next Paragraph, he has a Prophetick Exhortation, which looks terribly upon the *Quakers*, among others. He tells the *Smyrneans*, that he gives them these Admonitions, not that he thinks them Guilty of these Heresies. *But I Guard you before hand* (says he) *against Beasts in Human shape, whom you ought not only not to Receive; but if it be possible, not so much as to meet with them, only to pray for them, if they may at last Repent, which will be difficult.*

And again, says he, speaking of our Lord Jesus Christ, *Whom some not knowing, do deny, or rather, are denied by him, being the Preachers of Death, rather than of Truth.*

*They abstain from the Eucharist, (that is, The Sacrament of the Lord's Supper) and from the Prayers (of the Church) because they do not confess that the Eucharist is the flesh of our Saviour Jesus Christ, which suffered for our sins; and which the Father in his Goodness Raised up. But these speaking against this Gift of God, die in their Inquiries.*

And *vain* and *Death* must those *Inquiries* be, which, leaving the Gifts of God, the *Sacraments* of his own *Institution*, and to which His

προσφυλάσσω γένεται μάς άπο τῷ  
θυσίων τῷ ἀνθρωπομόρφῳ, οὐς καὶ  
μόνον δεῖ οὐμᾶς μὴ παραχρήσασι,  
ἀλλ' εἰδειστόντες μηδὲ σκεπαστάν,  
μόνον δὲ παρεσύχεσθαι τὸν οὐτρόν,  
εἰκὸν πώς μετανοίωσιν, οπτέρ δύσκο-  
λον.

"Οντινες αὐγοθντες αρνεῦσαι, μᾶλλον  
δὲ ἡρνθηγέντες αὐτοῖς σκεπα-  
σθεισι τὰ Θεατὰ μᾶλλον η τὸ Αὐλη-  
τικόν.

Ἐυχετεῖσις γένεται προσθλῆσαι  
οὐτοῖς, διὰ τὸ μὴ διμολογεῖν τὴν Ευχα-  
ριστίαν σύρκα εἶτα τὸ σωτῆρος οὐμῶν  
Ιησοῦ Χριστοῦ, τὸν οὐτρόν αὐτοὺς οὐμῶν  
παρατίνει, οὐ τὴν χειροστοῦ, οὐ πατεροῦ  
παρατίνει. Οἱ δὲ αὐτούς λέγοντες τὴν δωρεὰν  
τὰ Θεοῖς οὐχιτεντες διατριβούσι.

His Promises are Annex'd, seek for Salvation in ways and means of their own Devising.

But it was unavoidable, that they who had left the Body of Christ, as a forsaken *veil* or *garment*, to Rot for ever in the Grave; or are careleis what is come of it, as a thing now of no Vertue or Consequence to us, should Reject the *Sacrament* of it, which is a continual Exhibition of its *virtues* and *efficacy* to us: Or that they who hope for no *Resurrection* of their Bodies out of the *Dust*, should continue the use of those *Sacraments* which were ordained as *signs* and *pledges* of it.

But, if it please God that they ever Return to the *Faith*, it is to be hoped that they will then Re-assume these *Guards*, and *Confirmations*; which are the outward *vehicles*, and *assurance* of it.

III. The *Third* point is their Denyal of the *Resurrection* and *Future Judgment*. For the Proof of this upon the *Quakers*, I Refer to *The Snake in the Grass*, Sect. xii. p. 152. and to *Satan Dis-Rob'd*, Sect. iii. and iv. beginning at p. 26. and p. 21. of the *Gleanings*.

Now we find full Proof, that this *Heresie* was Broached in the Days of the *Apostles*; and by them *Condemn'd*, as is plain from 1 Cor. xv. 12. &c. and 2 Tim. 2. 18. in which last *Text*, the very *Quaker-salvo* is expressly set down, by which they have Betray'd themselves into this Fatal *Heresie*, viz. Saying that the *Resurrection* is *Past already*, that is, Perform'd Inwardly, to those who follow the *Light*, (see *Satan Dis-Rob'd*, p. 21. of the *Gleanings*) and Mr. Penn understands that Full and Elegant Description of the *Resurrection*, 1 Cor. xv. all of this *Inward* and *Allegorical Resurrection*; for in his Book, Intituled, *The Invalidity of John Faldo's Vindication*, &c. Printed 1673. repeating ver. 44. of this Chapt. viz. *It is sown a Natural Body, it is Raised a Spiritual Body*, he says p. 369. *I do utterly deny, that this Text is concern'd in the Resurrection of Man's carnal Body, at all.* And p. 370. *I say this doth not concern the Resurrection of carnal Bodys, but the two states of Men under the first and second Adam.* And though as he objects, the 47 and 49 verses seem to imply a Bodily *Resurrection*, But (says he) let the whole verse be considered, and we shall find no such thing.

To the Arguments of the *Apostles*, against this *Heresie*, let me add some Testimonies of others their *Co-temporary Fathers*,

or rather explain the Texts of the *Apostles* by their *Comments*, who learned this *Article of the Faith* from their mouths. The Texts above Quoted were wrote by St. Paul, who (*Phil. iv. 3.*) mentions Clement as his *Fellow Labourer*, and whose Name is in the book of Life: And he was as likely to know St. Paul's meaning, as Mr. Penn, whom I desire to read his *2d. Epist. to the Corinthians*, where, N. ix. he will find these words.

*Let none of you say, that this same flesh is not judged, nor shall rise again. Understand, in what have ye been saved; was it not while ye were in this flesh? therefore it behoveth us to keep our flesh, as the temple of God. For as ye have been called in the flesh, so shall ye come in the flesh. Jesus Christ the Lord, who saveth us, was first a Spirit, and then made flesh, and so he called us. So shall we Receive our Reward, in this very flesh.*

St. Polycarp, Bishop and Martyr, who flourished about the Year of Christ, 70. and was Disciple to St. John the Evangelist, in his Epistle to the *Philippians*, n. 7. says that *Whoever does not confess the Martyrdom or suffering of Christ upon the Cross, is of the Devil: And he that will wrest the Oracles of Christ to his own Lusts, and say that there is no Resurrection nor Judgment to come, he is the First-Born of Satan.*

And *Hegesippus*, who lived near to the Days of the *Apostles*, in his Fifth Book; as Quoted by Eusebius (*Hist. Eccl. l. 2. c. 23.*) speaking of these Ancient Hereticks, says, that they did not believe either the Resurrection, or the coming of Christ, to render to every one according to his Works.

Καὶ μὴ λεγέτω πις ὑμῶν, οὐδὲ τη  
ἢ Σάρξ & κρίνεται εἰδέναι Ανίσα. Γνῶτε  
εἰ τίνι ἐσώθητε, εἰ τίνι Αἰεβλέψατε,  
εἰ μὴ εἰ τῇ Σαρκὶ πεθη ὄντες. Δεῖ  
εἰ γὰρ ιμάς ως ναὸν Θεοῦ φυλάσσειν τὸ  
Σάρπα. οὐ δοπονεῖτε εἰ τῇ Σαρκὶ οὐ-  
λήσητε, καὶ εἰ τῇ Σαρκὶ ἐλεύσεσθε. Οὐ  
Ιποθέσθε οὐ Κύριον. οὐ σωτός  
ιμάς, ὃν μὴ τὸ πρώτον πνεύμα,  
ἔχετε Σάρξ, Εὔτως ιμάς ἐνθάλεσσεν.  
ἔτας Εἴμεις εἰ ταῦτη τῇ Σαρκὶ διπο-  
ληφόμενα τὰ μέσαν.

Καὶ ὃς ἂν μὴ δριμολογῇ τὸ Μαρτύριον  
τῆς Σπανῆς, ἀλλὰ τὸ Διαβόλος ὅστις, Εἴ  
ἔστι ἂν μεθοδέν τὸ λόγια τὸ Χειρό-  
πος τὰς ιδίας ἐπιτυμίας, καὶ λέγη-  
μένης Ανάστασιν, μήτε Κρίσιν ἔτι, οὐτε  
περιτίναξης ὅστις Σατανᾶ.

αἱ δὲ Αἰρέσεις προειρημέναι, τῶν  
πλισθενῶν γέτε Αναστάσιν, γέτε ἐρχό-  
μενον διποδοῦνται ἐκφέων κατὰ τὸ ἔργα  
αὐτῶν.

IV. The Fourth Point, is their abstaining from the *Sacra-ments* and *Prayers* of the *Church*. And for this, I have before quoted *Ignatius* to the *Smyrnaeans*, where he tells of those who Abstained from the Prayers of the Church, and the Lord's Supper, because they did not believe it to be the Flesh of Christ, which Suffered for our sins; and was Raised up, &c. For how could they who (as the *Quakers*) made no more of the flesh of Christ, than a Garment or a Vail, but no part of his Person, and consequently could never call the Bodily Garment, Christ: And thought their own Flesh and Blood to be the Flesh and Blood of Christ, as well as the Flesh and Blood of that Man Jesus, in whom they say that Christ or the Light dwelt, as in themselves (see *Satan Dis-Rob'd*, Sect. ii. n. 2. and 3. p. 2. and 3. of the *Gleanings*) and plac'd the Meritorious Cause of our Redemption, and Justification, not in the Blood of Christ outwardly shed; but in the Allegorical or Inward Blood of their Light within, Inwardly and Invisibly shed, &c. I say, How could these endure a Sacrament so contrary to their Belief? For the Bread can-not be called the Flesh of their Light within; but it was of His Outward Flesh that Christ spake, when he said, *This is my Body*, and His Outward Blood was said to be shed for *The Remission of Sins*.

And the Eucharist was such a visible Representation of this, as could not but shock these *Enthusiast Hereticks*.

And where the *Sacraments* are Practised, such mad Enthusiasm cannot take place. And we see, by woful Experience, that where these Guards of the Truth and Importance of Christ's Outward Sufferings are taken away, Men fall, from the True Faith, in them.

But the *Quakers* have not only thrown off the Use and Practise of the *Sacraments*, and left them as things Indifferent, or Lawful to be Practised by such as may be conscientiously concern'd for them, but Damn them as *Carnal*, and *Doctrines of Devils*. *G. Fox*, in his *News out of the North*, Printed 1655. p. 14. makes them the like *Witch-craft* as turn'd the *Galatians* to *Circumcision*. And their *Sacrament* (says he) as they call it, is carnal — And their Communion is carnal, a little Bread and Wine — Which is the Table of Devils, and Cup of Devils, which is in the Generation of Serpents in this Great City Sodom and Gomorrah, so dust is the Serpents meat, &c. And p. 39. You say that Matthew, Mark, Luke, and John, is the *Gospel*, which is carnal — You say, that sprinkling Infants is the *Baptism*, which Baptizeth them into the faith, and so into the *Church*,

which is carnal: And you tell People of a Sacrament, bringing them to Eat a little Bread and Wine, and say, that this is a Communion of Saints, which is carnal; and all this feeds the Carnal Mind, &c. And he Blasphemously says in his Title Page, that all this was Written from the mouth of the Lord.

Edward Burrough, p. 190. of his Works, Printed 1672. says, Their Doctrines are of the devil, who — say sprinkling Infants with water — is Baptism into the faith of Christ, this is the doctrine of the devil. And p. 191. These have filled the world with damnable Heresies, as holding forth, That sprinkling Infants with water is Baptism into the faith of Christ, &c. These are damnable Heresies, even to the denying the Lord that bought them. And p. 644. That it is not lawful for the Saints of God, to join themselves to your Ordinances.

This Hideous Blasphemy and Outrage against the Divine Institutions of our Lord, I hope will appear to be such to the well-disposed among the Quakers, who will be at the pains to Read my Discourse of Water-Baptism. It seems to have had some Effects already, even with George Whitehead himself. For in his Answer to *The Snake* (whereto he adds a chapter upon that Discourse of Baptism) he seems to come off that former Rigor of the Quakers, and says, p. 114. That as for those who are More conscientiously tender in the observation thereof, we are (says he) the more tender to these so as not to censure or condemn them merely for Practising that which they believe is their duty, either in breaking of Bread, or Water-baptism.

So that, by this, he yields the Practice of the Sacraments to be at least Lawful, contrary to Burrough, Fox, and the Primitive Quakers; for, if it were not Lawful, I suppose he would not have that Tenderness for the Observation thereof, but would censure and condemn it, as those others have done. I pray God perfect his Conversion, and let him see the Necessity as well as Lawfulness of it. And I would desire him to consider that if it be Lawful, it must be Necessary: For if Christ has not commanded Water-Baptism, it cannot be less than Superstition to Practice that as a Sacrament, and consequently as a Means of Grace, which he has not Commanded: Even the Church of Rome does not pretend to a Power to Institute a Sacrament, that can be done by none but God alone: Therefore if Water-Baptism was not Instituted by Christ, it cannot be Lawful to Practice it: And if he did Institute it, it is not only Lawful, but Necessary, and a Duty. Now, in Aid of George Whitehead, and by

by way of *An Antidote against the venome of G. Fox, Burrough, and other soure Quakers*; and to pursue the Delign of this present Paper, I will, to the Authoritys of H. Scripture, which I have Produc'd in The Discourse of Baptism, add in this place, as a sure Comment and Explanation of them, the Testimonys of some of those Fathers, whose Works we have Extant within the Compass of Years proposed, that is, 150 Years after Christ, in witness to this Divine Institution of Water-Baptism, and to shew what *stress* they laid upon it.

St. Ignatius, who was (as before-mentioned) bred under Saint John the Beloved Disciple, makes our Baptism not only the Badge, but the Arms and Defence of our Faith; and the quitting of it to be a Deserting of Christ.

*Let no one of you* (says he, in his Epist. to St. Polycarp) *be found a Deserter, but let your Baptism remain as your Armor.*

And St. Barnabas, who was St. Paul's Fellow-Traveller, mentioned so often in the Acts, speaking, in his Catholick Epistle, chapt. xi. concerning Water and the Cross, says, that, *It is written concerning Water to the People of Israel, that they should not receive that Baptism which was sufficient to the Pardon of sins.* Which they did not under the Mosaical Dispensation. But they Instituted a Baptism to themselves, whereby to admit Men as Prosélites to the Law: But that was not the Baptism which could take away Sin. No, nor the Baptism of John: That was the Peculiar one of the Christian Baptism.

A little after St. Barnabas says, that God had joyned the Cross (that is, the Faith in CHRIST Crucified) and the Water (that is, Baptism) together, viz. the Inward Faith, and the Outward Profession and Seal of it.

Consider (says he) how He (God) has appointed the Cross and the Water to the same end. For thus he saith, blessed are they who hoping in the Cross, have gone down into the Water.

μή τις ὑμῶν δεσέρτως ἐνεργῇ, τὸ Βάπτισμα ὑμῶν μνήτω ἡ πλάκα.

αὐτὶ μὴ θύδατο γέγενναί εἰπεῖται  
τορπῆ, πᾶς τὸ Βάπτισμα, τὸ Φέρετον  
εἰς ἀφεντικόν, καὶ μὴ προσδέξαι  
τον. ἀλλὰ εἰντεῖσιν οἰνοδοκήσον.

αὐτὸν οὐ πᾶς τὸ θύδατο, καὶ τὸ σαυεγήν  
εἰπεῖται τὸ αὐτὸν αἴρεσθαι. τοῦτο γὰρ λεγεται  
μαρτύριον οἱ εἰπεῖται τὸ σαυεγήν εἰλπιούσαι,  
κατεβαῖνον εἰς τὸ θύδατο.

And again, pursuing the same Argument, he Magnifys the great Efficacy and Power of BAPTISM, when duly Received, a few lines after what is above quoted, saying,

For we go down into the Water full of sins and filthiness; and come up again bearing fruit in our hearts by the fear and hope which is in Jesus, which we have in the Spirit.

ἵμεις μὴ καταβαύομεν εἰς τὸ ὕδωρ γέμοντες ἀμαρτιῶν οὐ πύγε; Καὶ αὖτε Σάιρομεν καρποφορεῖτες ἐν τῷ καρδίᾳ, διὰ τὸ Φόσον οὐ τις ἐλπίζεις τὸ Ινσπν ἐχοῦτες ἐν τῷ πνεύματι.

After the same manner, and in the like words speaks St. HERMAS (whom St. Paul salutes Rom. 16. 14.) in that only Remaining Work of his, called *The Shepherd of St. Hermas*, there in the 3d. Book, and 9th. Similitude, he speaksthus :

Before a Man receives the Name of the Son of God, he is designed unto death: but when he receives that seal, he is delivered from death, and given up to life. Now that seal is Water, into which Men go down, lyable to death, but come up again, assinged over unto life.

I have taken this out of the Ancient Latin Translation, according to the Oxford Edit. 1685. For the Greek was, in great part, lost, and came not down to us intire, as this old Latin Version did.

St. Clement, in his 2d. Epist. to the Corinthians, Paragr. 8. calls Baptism by the same name of our Seal, and applics to it that Text, Isa. lxvi. 24. which he renders thus. They that have not kept their seal, their worm shall not die, &c. Or, as he expresses it in the Paragr. before this, Unless we keep our Baptism pure and undefiled, with what assurance can we enter the Kingdom of God?

Ἄνθρωποι μὴ πιρησάντες τὸ σφραγίδα, δικαιώληξ αὐτῷς οὐ πελάστησον, &c.

ἵμεις ἐὰν μὴ πιρήσωμεν τὸ βίβλην αὐτὸν καὶ ἀμίαντον, ποιεῖ πεποθῆσθαι εἰσελθόμενα εἰς τὸ βασίλειον τῆς Θεᾶς

V. The Fifth Point is their forbidding to Marry, and Preaching up of fornication. I charge not All the Quakers with this; no, nor the Greatest Number of them. Only those called New-Quakers in America, of whom, and this their Principle and Practice, an Account is

is given in *The Snake in the Grass* Sect. vi. n. x. Par. 11. p. 74. and Sect. xii. p. 160. But the *Quakers* are thus far answerable, That all this *Wild Extravagance* is a Natural Consequence of their *Common Principle and Notion* of *The Light within*, as such an *Absolute Rule and Judge*, that is not to be Controled by Scripture, or any Law or Rule whatsoever: Which leaves every Man in such an Un-limited Latitude, that there is no *Restraint* to whatever the *Wildest Imagination* (so it be Strong enough) can suggest: Nor any Cure (upon their Foundation) but to bid him follow it still on. Listen to that *within you*. That is all their *Advice*, and all their *Rule*.

But besides, I would fain know what Answer the *Old Quakers* can give to the *New ones*, upon their Principle; for the *New* threw off their *Wives*, because they found it Written, That *the children of the Resurrection neither marry, nor are given in marriage*. Now, as shewn in *The Snake*, Sect. xii. and before spoke to, the *Quakers* General Notion is that the *Resurrection* is Spiritual, and that every *Regenerate* Man has obtained it already. And some of the Chief and Oldest of them have declared, that they expect no other than what they have obtained already, or at least, shall attain before they leave this body. See *Satan Dis-Robed* p. 21. of the *Gleanings*.

Now let me ask the *Old Quakers*: Are they the *Children of the Resurrection?* They must answer *Yes*, or go against their own avowed *Principles*. And if *Yes*, then the Text is plain against their *Marrying*.

Let me ask again. Are they the *Children of this World?* They will all say, *Nay*, for that is the common Epithet by which they describe the *Wicked*; and is a Term that they put in opposition to the *Children of the light*, which they bestow upon themselves. Now it is written, That *the children of this world marry*. Therefore, say the *New Quakers*, Marriage is a Wicked Thing, and consequently of the Devil: And the *Old Quakers* have not yet answered their Arguments, that I can hear of. And the *New Quakers* do vouch themselves to be the only True and Genuine *Quakers*, who follow their Principles up to the height. Nor do they want *Antiquity* in all this: The *Gnostick Quakers*, who boasted in their Light beyond all other Men, and called themselves (as the *Quakers* do) the *Purest and most Perfect* of Christians; held these same Principles, and Practised them, in the very days of the *Apostles*. And they

they are Reprehended, and our Later *Hereticks*, who should follow their steps, Prophesied of 1 Tim. iv. 1, 2, 3.

VI. The Sixth Point is, *Their Contempt of Magistracy and Government*. This is shewn, as to the *Quakers*, in *The Snake*. p. 94. and in Sect. xviii. and xix. more largely. George Fox in his *Great Mystery*, Printed 1659. p. 76. says, *The Power of God — strikes down Government of Men and Governours*. And p. 90. *And so (says he) for the Lord's sake the Saints cannot be subject to that Power*. And he Argues (though very falsely) that, *The Jews of old time could not obey the Heathen Magistrates — Nor the Apostles could not bow to the Authority of the Jews — Nor that among the Gentiles, held up by the Magistrates*. I say all this is most False; for the *Jews* did obey the *Heathen Magistrates*; and the *Apostles* both the *Jews* and *Gentiles*, and that, not only for *Wrath*, but also for *Conscience* sake. But it shew'd what *Fox* meant, viz. That the *Saints* are not under the Dominion of the *Worlds Rulers*, whom they think to have no other Authority than that of the Devil. Accordingly *Fox* says (*ibid.*) *For it was the Beasts Power hath set up your Tythes, Temples, and Colledges*. This will include all the *Governments* upon the Earth: For there is none but have some of these; hardly any but have them *All*. And then down go All, if the *Quakers* prevail.

But to come to our Point. This *Wicked Heresie* was born into the World in the days of the *Apostles*, and set up by the then *Quakers*, That the Receiving of Christianity did Exempt Men from the Service of *Un-believers*, whether Masters or Magistrates. Which occasioned the many Repeated Exhortations in the Epistles, especially of the *Apostle of the Gentiles*, to be subject both to Masters and Magistrates, though *Un-believers*. And there were those *Jews* in our Saviours time, who, upon the same account, thought it not Lawful to give Tribute to *Cæsar*, being then an *Heathen*. They thought that the *Jews* were not to submit to the Dominion of the *Heathen*. And *Judas of Galilee*, mentioned in *Act. 5. 37.* drew away much People after him, upon the same Pretence, of not paying Taxes to the *Romans*, *Joseph*. (*de Bell. Jud. l. 2. c. 7.*) says, he Taught that no Tribute should be paid to the *Romans*. But he went further (a thorow *Quaker*) for he would have had all Magistrates taken away, and God only to be *King*. I suppose (as the *Quakers*) he would have been Content that the *Govern-*

Government should have come into his own hand, and to some Saints under him, as *Deputys from God!* Such he made his *Gaulonites* or *Galileans* who followed him. For the meaning of those who find fault with the Government of others, is commonly to seize upon it for themselves, (and they seldom mend the matter) tho' their pretence is always to set up the Kingdom of God and His Saints.

Such *Gaulonites* or *Galileans* are the *Quakers*, who, in a *Declaration to the Present distracted Nation of England*, (Printed 1659. Penn'd by *Edw. Burrough*, and subscrib'd by *Fifteen* of the Cheif of the *Quakers*; in the name of all the rest) p. 8. do Proclaim that they have chosen a *King*, (*viz.* their own *Light within*, which they call the *Son of God*) and that it is *His only Right to Rule in Nations*, and their *Heirship* (as being only his Faithful Subjects) to possess the uttermost parts of the Earth: And that *He may command thousands and ten thousands of (these) his Saints, at this day, to Fight — mark that, to Fight, even with the Carnal Sword, to Regain their Right*. But in the Reprinting of *Burrough's Works*, 1672, it was thought convenient to leave out this Passage (p 603. of his works) tho' it was said to be given forth by the *Spirit of God*, and in *His Name*. It is set down more at large in *The Snake*, p. 209.

The same *Universal Monarchy* and *Heirship* of the *Quakers* is asserted by *Samuel Fisher*, in a Collection that he Printed of several *Messages* which he said he had, *By Commission from God*, to deliver to the then *Protector* and *Government*, 1656. The last of which bears this Title. *The Burden of the Message of the Lord it self*, there p. 32. speaking of the *Quakers* and their *King*, says, *He in them, and they in him shall Rule the Nations with a Rod of Iron, and break them to pieces as a Potters Vessel — And every tongue that riseth up in Judgment against them shall they condemn*. And p. 33. he brings in *God*, saying, *yea, I will never rest till I have made all their Foes their Foot-stool: And howbeit the Powers of the Earth are of me — I will utterly subvert and overturn them; and bring the Kingdoms and Dominions, and the Greatness of the Kingdom under the whole Heaven into the hands of the Holy Ones of the most High, and give unto my Son, and his Saints to Reign over all the Earth, and to take all the Rule and Authority, and Power that shall stand up against my Son in his Saints*. There is the Mystery couch'd in the last words. *In his Saints*, that is the *Light within* (which they call *Christ*) in the *Quakers*: And to which they ascribe all that is said of *Christ* in the *Scriptures*. Ed:

Edw. Burrough writing from Dublin in Ireland to the Quakers in England, in the Year 1655. Directs thus, *To the Camp of the Lord in England*. This is p. 64. of his Works. And he was then for their beginning of their War to Conquer the whole Earth. He Exhorts them, p. 67. in their Conquests to be very severe and bloody, to spare none. Give the great Whore (says he, that is Rome) double into her bosom; as she hath loved blood, so give her blood, and dash her Children against the stones. This was for all the Popish Countrys, and those who partook of their Abominations, which in their Account were all the Protestants too, whom they, in contempt called Professors; and All sects in these Nations, whom Burrough includes in his Epist. to the Reader, p. 1. and declares War against them. But were the Heathens then to escape? No, their Conquest and Empire was to be Universal, their Heirship did extend to the uttermost parts of the Earth. For thus he goes on, (*Ut supra*) Let none of the Heathen Nations, nor their Gods escape out of your hands — but lay waste the fenced Cities, and tread down the high walls, for we have proclaimed open War betwixt Michael our Prince and the Dragon — And cursed be every one that riseth not up, to the help of the Lord against the mighty. Put on your Armour, and gird on your sword, and lay hold on the spear, and march into the Field, and prepare your selves to the Battle, for the Nations doth despise our God, and saith in their hearts, who is the God of the Quakers, that we should fear him, and obey his voice? — Our Enemies are whole Nations, and multitudes in number, of a Rebellious People that will not come under our Law (a great Fault indeed!) stand upon your feet, and Appear in your terror as an Army with Banners; and let the Nations know your power, and the stroke of your hand: Cut down on the right hand, and slay on the left; and let not your eye pity, nor your hand spare, &c. And in his Trumpet of the Lord sounded, which he calls *An Alarum and Preparation for War against all Nations where Gog and Magog resideth*, Printed 1656. p. 32. he says to the Quakers, your despised Government shall rule over Kingdoms, and your laws shall all the Nations of the earth become subject unto. And p. 41. He expostulates with God, When wilt thou appear to lay their honour in the dust of Confusion? Thy Host and Chosen waiteth for a Commission from thee to do thy will. And thy Camp waiteth to see the honour of Kings and Princes overthrown by thee, &c. But it seems the Quakers would make use of the swords of the wicked, till their own were ready: Therefore in the Year

Year 1659. they had great Hopes in the Rebel English Army ; who having Destroy'd the King, and the Church in these Kingdoms, Burrough Hoalloos them (in his Epist. to them, p. 537.) upon Italy and Spain, and all the Popish Country's : *For what are these few poor Islands (says he) that you have run through ? in comparison of the great Part of Christendom, in which Idolatry — do abound — wherefore, Hew down the Tops, strike at the Branches, make way, that the Ax may be laid to the root of the Tree, that your sword, and the sword of the Lord may neither leave Root nor Branch of Idolatry --- to avenge the blood of the Guiltless thro' all the Dominions of the Pope, the blood of the Just it crys thro' Italy, and Spain ---- and it would be your honour to be made use of by the Lord, in any degree, in order to this matter.* They were to be made use of, in some degree, to clear the way for the Quakers, who were, at last, to have All. Now whether these have not out-stript their Fore-runner Judas, and his Galileans, I leave the Reader to judge. And Proceed to the next.

VII. The Seventh and last Point which I intend to speak of, is now come, and is so near of kin to the last, that I shall dispatch it quickly. It is, *Their stiffness in not taking off their Hats, or giving Men their Civil Titles.* Ther needs no Proof of this, as to the Quakers, for they All own it, it is their *Discriminating Character.*

And now to find a Precedent for them in Antiquity, the same Judas Galilæus is ready at hand. Josephus tells (Antiq. Jud. l. 18. c. 2.) that he was the Head of a Fourth Sect among the Jews, which he himself (like George Fox) Founded. And that as he acknowledg'd but one Lord and Master, that is, God ; so as a consequence of this, he would pay honour to none other ; and so Obstinate were his Sect in this, That, as Joseph. tells in the chapt. last quoted, *they would rather expose themselves, their Children and Relations to the most cruel Torments, than call any mortal Man Lord or Master.* So that George Fox has not the Honour of this noble Invention, as he would make us believe in his Journal, p. 24. where he says, *When the Lord sent me forth into the world, He forbid me to put off my Hat to any --- And I was required to Thee and Thou all men and women.* He would call none Lord or Master more than Judas. And their *Inspirations* came from the same Author ; the Spirit of Pride, under the Guise of Humility ; so that in this, and all the other Instances before mentioned, George Fox is depry'd of the Glory of being an Original, and to be *No man's Copy*, as is Boasted of him, in the Preface to his Journal, p. 31. I do not sup-

pose that he knew a tittle of these *Ancient Precedents*, only *Good wits* *Jump'd*; and so exactly, as shews, That they were all *Taught* by the same Master.

### The CONCLUSION.

1. What Application now needs to be made, from all that has been said, to the *Quakers*? The thing shews it self. Let them not call it *Malice* and *Envy* and what not, to oppose them. We oppose the Primitive *Heresies* in them. We cannot but *oppose* them: Unless we would *Condemn* the *Apostles* and Primitive *Fathers*, who have *Condemned* them. I charitably believe that the *Quakers*, at least, the *Generality* of them, do not know, nor, may be, have heard of these *Ancient Heresies*, or that they have so literally lick'd them up. But now they do know, let them consider, and see how they have put *Darkness* for *Light*, and *Light* for *Darkness*!

2. But if the *Quakers* say, as of late they have begun to do, That they are *Mis-represented*, that they do not hold these *Vile Heresies*, and *Errors* Charg'd against them, nor ever did hold them. Let the Reader judge of that by the *Quotations* which are produc'd out of their most Approved *Authors*, in *The Snake*, and *Satan Dis-Rob'd*; of all which *G. Whitehead*, in what is called his *Answer*, does not deny one: But pleads *Not Guilty*, without offering to Disprove the *Evidence* brought against them. However, That is not my Business now. I am willing they should *come off* as easily as they can: Provided they do *come off*, and mean not this to *Deceive* us.

3. Let it then be suppos'd, that the Modern Representations they have given of their *Notion* of *The light within*, and of other their *Doctrines* (since the *oppositions* they have lately met with) are the *True* and *Genuin* sense of what they held from the beginning: And, when truly explained and understood, the same, and no more than what the *Ch. of England*, and all sober *Christians* have always held.

If so, then they must begin again to give a new Account of their *Separation*, and so violent a *Separation* as they have made, not only from the *Ch. of England* but all the *Churches* in the *World*, as *Edm. Burrough*, p. 416. of his *Works*, *And so all you Churches and Sects, by what name soever you are known in the world, you are the seed of the great Whore*. And p. 17. of his *Epist.* to the *Reader* he tells him, *Thou mayst fully perceive we differ in Doctrines and Principles; and the one thou must justify, and the other thou must condemn, as being one clean contrary to the other in our Principles*. And p. 1. he says, *We have sufficient cause*

to cry against them, and to deny their Ministry, their Church, their Worship, and their whole Religion. What shall we do now ! Now we Agree in nothing ! our Whole Religion is Condemned : And ther is no Compounding : we must Condemn the One, and Justifie the other. Here is Foul-Play on some side ! By some Modern Accounts, it is hard to distinguish wherein the Doctrines of the Ch. of England, and those of the Quakers, do differ. Particularly in their Fundamental Principle of *The Light within*, on which all the Rest do Depend, as it is Explained by Mr. Penn in his late *Primitive Christianity*, and in *The Snake*, Sect. i, and Sect. xxii. except the Particular hereafter excepted, they are the same ; and Mr. Penn asks no more (upon the Main) than what is not only Allowed, but Practised, and always has been, and that *Dayly*, in our Common Prayers, by the Ch. of England ; yes, and by our Dissenters too ; so that now we are very Good Friends again ! And the Difference betwixt us, upon this Point, is no ways sufficient to Justifie any Separation. And so of the other Points of Doctrine, as, of late Explained. And for the Sacraments, G. Whitehead allows them to be *Lawful*, and let such Practice them, as so think fit. Then ther is no ground for their Separation from us, for our Practice of what themselves Allow to be *Lawful*. And for Episcopacy, that is a matter of Government, not of Worship, so that we might join in Worship for all that. And the Bishops Exercise no other Power than what is used amongst the Quakers, to Disown those who will not walk according to the Rules of the Society. And their Power herein is much Curbed by the Laws, and Appeals lye from their Sentence to the Secular Courts, which are not Allowed in the *Quaker-Discipline*.

Now, to bring this matter to an Issue, in a Friendly manner, without Ripping up or Confronting Former Testimonies, it is desired, That Mr. Penn, or any other for him, would shew such Differences betwixt his Explanation of the *Light within*, and that in *The Snake*, as are so Material, to justifie a Separation ; and so of the other Points Treated of in his *Primitive Christianity*.

And herein let him and them Consider the Grievousness of the Sin of Schism ; even as Enforced by them against their own Separatists ; it is a Teating the Body of Christ in pieces ; and

turning the *Heaven* of *Christianity*, into a *Hell* of *Confusion*. Let us Act herein *Manfully*; for we Fight for our own *Souls*, the *Union* and *Joy* of *Christendom*, the *Honour* of *Religion*, and the *Glory* of *God*, who knows our *Hearts*, and will Reward our *Sincerity*. He, through whose Holy *Inspiration* only, we think those things that be Rightful, Prevent us, in all our *Doings*, with His most *Gracious Favour*; Further us with His Continual *Help*, and *Pardon* all our *Infirmities*; in the Prosecution of these Glorious Ends, through *Jesus Christ*, our *Lord*; who for these same Ends, *Dyed*, *Rose*, *Ascended*, and will come again, in that same *Body*, to *Reward* and to *Judge* every Man according to what he has been *Useful*, or *Prejudicial* to these Ends. To whom with the *Father*, and the *Eternal Spirit*, be All *Power*, *Honour*, and *Glory*, from All *Creatures*, Converted *Sinners* especially, now, and for ever. Amen.

*A Friendly Expostulation with Mr. Penn; upon Account of his Primitive Christianity, lately Published.*

I Have said before, how near Mr. Penn has brought the *Quaker* Principles (as he has, of late, Represented them) to the *Doctrine* of the *Ch. of England*, and the *Common Principles of Christianity*. But I would desire to Expostulate a little with him upon one Part of his Exposition of *The Light within*, p. 29. where he is not satisfied with what we allow, viz. that it does *Influence* and *Assist* our *Natural Light*; but he will not grant that we have any *Natural Light* at all, or any other than that *Divine Light* of the *Word*, which is *God*; which he says, *some, mistakenly, call Natural Light*. As G. Fox says, in his *Great Mystery*, p. 42. where he opposes this *Tenet*, *That no man by that Native Light inherent in him, had Power to Believe, &c.* G. F. Answers, *The Light that doth enlighten every man* (which is their description of the *Light within*) he calls it *Native and Inherent*: *The names he gives of Native and Inherent, are his own, out of the Truth*. Here he denys any *Natural Light*, and will have none other but the *Divine Light within*. But to go on with Mr. Penn, he says, p. 30. and 31. *That the Scripture makes no distinction between Natural and Spiritual Light, and Provokes any to give so much as one Text to that Purpose*; he makes it as Absurd, as to talk of a *Natural and Spiritual Darkness within*. He says, *There are not two Lights from God in man, that Regard Religion*. Not that *Reproves* or *Condemns a Man for Sin*. But

But how then does he Answer the *Objection*, which he puts against himself, of the many *False Religions* in the world ? It was not the *True Light* which guided men into them: And if they have no other *Light*, how came they by them ? He says, it was because they did not follow the *True Light*. But why did they not follow it ? How could they help following of it, if they had nothing else to follow ? What was it that Resisted It ? Or, What could Resist It, if we have no *Natural Light* or *Understanding* to Refuse its Dictates ? But suppose our *No Light* or *Understanding* could shut its eyes, and not follow this light ; then it might lose the *True Religion*. But could no-understanding invent another *Religion* ? For that is something *Positive*; and something must Guide and Direct Men to it. The *Absence* of *Light* is *Darkness*; not a *False-light*. But an *Ignis Fatuus*, or *Wilt &th Wisp*; is a *Light* that leads Men wrong. Men that are in *Error* follow a *Light*, but it is *False-light*, and they think themselves to be in the *Right*. Our *Understandings* have a *Natural*, which is a *Fallible-light* ; and therefore often leads us wrong. What else is the meaning of Prov. 3. 5. *Trust in the Lord with all thine heart, and lean not unto thine own Understanding.* It is true, that *Understanding* and the *Natural light* of it, was given us by *God* : And He made it *Right* and *True* ; but *Fallible*, else it could never be mistaken. *God* has plac'd a *Natural light*, as a *Candle* in our *Hearts*; and His *Super-natural light* does *Influence* and *Direct* it, when we seek to *Him* for it, and serve *Him* according as *He* has commanded: *Solomon* says, *Prov. xx. 27. The Spirit of man is the Candle of the Lord, searching all the Inward Parts.* You will not call the *Spirit of Man* the *Eternal Light*, which is *GOD*. This was the Mistake which drove *George Fox* to make our *Soul* a *Part of God*, without *Beginning*, and *Infinite in it self*, &c. , as shewn in *The Snake*, *Sect. ii.* and to make us even *Equal with God*, as shewn, *Sect. iii.* And *Mr. Penn*, p. 15. of this Book, (*Primit. Christian.*) allows no *Natural light* to the *Understanding*, For (says he) *Man can no more be a Light to his Mind than he is to his Body*: And thence inferrs, that as the *Eye* has no *Light* in it self, so neither the *Understanding*: He makes our *Nature* and *Minds* wholly *Dark* of themselves, only susceptible of *Super-natural light*, when sent into our *Understanding*: And that

that all the Light we have is thus *Super-natural*; and only called *Natural*, because, as he says, *It is Natural to Man to have a Super-natural light.* I will not take advantage of the *Philosophy* of this; for, I suppose his meaning to be, that it is *Natural* to the *Understanding* to Receive a *Light* that is infus'd into it, as for the *Eye* to see by an *Extraneous light*; that is, it is an *Organ* fitted to Receive *Light*, tho' it has none in it self; as the *Understanding* to *Apprehend*, tho' it has no *Reason* or *Light* in it self. Thus he expresses it, p. 50. *All Men have Reason*, (says he) *but all Men are not Reasonable*; which must be taken with the same grains of Allowance. For every *Man* is a *Reasonable Creature*, that is, the *Definition* of a *Man*. But according to his *Hypothesis*, tho' all men have *Reason*, yet not *Natural*, but *super-naturally* put into their *Understanding*: And so, tho' they have *Reason*; yet are they not *Reasonable*, because that *Reason* is none of their own, only as *Gifted*, that is, *Accidental*, but not *Natural* to them; and so they can no more be called *Rational*, than a *Bagg* can be called *Rich*, that has *Money* in it. For he says, p. 15. *That God, is the Light of our Nature, of our minds, and understandings.* If it were meant as an *Assistant*, *Guide* or *Director*, to the *Light* of our *Understanding*, there were no difference betwixt us: But quite to put out the *Natural light* of our *understandings*, and make it but only *Passive*, that is, *succesptible* of another *light*, that is the point on which I would *Reason* now with Mr. Penn. It is said i. Cor. 1. 21. *That the World by Wisdom knew not God.* What *Wisdom* was this? it could not be a *Divine light*; and if *Man* have no *Natural light*; it must be the *Quaker* third sort of *light*, that is, *No light at all*: But if by *Wisdom* here, you mean Mens *Natural light* or *Reason*, the *Text* is *Plain and Easie*.

It is Written, i. Joh. 3. 20. *If our Heart Condemn us, God is greater than our heart, and knoweth all things.* Now, by *Heart*, here must be meant the *Natural light*; because, if it means the *Light* which is *God*, *God* is not Greater than *Himself*. And it is supposed here that the *Heart* does not Know all Things: Therefore this must be meant of our *Natural Conscience*, and not of *God*. And now here is a *Natural light*, which does *Reprove of Evil*, which Mr. Penn supposes cannot be shewn, p. 30. Our Saviour says, Luk. xii. 57. *Tea, and why even of your selves judge*

judge not what is Right ? But why of yourselves, if we have no Light at all of our selves whereby to Judge ?

I find a great Light of the Quakers, Edw. Burrough, owning these Two Lights within, in his *Warning to Underbarrow*, 1654. p. 16. and 17. of his *Works* Re-printed 1672. where speaking of some of the Worlds People, whose Light (says he) is only Natural and Carnal, and doth only make manifest Carnal Transgressions, and who Judge by the Natural light, &c. This being Objected by John Stalham, in his *Reviler Rebuked*, p. 282. as a Contradiction to what other Quakers had said of the Light. Richard Hubberthorn (a Quaker of the First Rank) undertakes the Defence of Burrough, which you find in his *Works*, Re-printed 1663. p. 144. where he says that Burrough was Mis-represented, in that Stalham would have had him say, that the Light of Christ was Natural and Carnal, which he says Burrough did not mean ; but the Light of Man (says he) by which Carnal Men do judge of Carnal Transgressions, is Natural — And Mans light, by which Carnal men do Judge of anything, is one thing, and the light of Jesus Christ, which is Spiritual mens Guide, is another thing. Here are Two Lights within most plainly, which Mr. Penn does so positively Oppose.

But which of these Lights guided Mr. Penn, and which Hubberthorn and Burrough ? For it could not be the same Light that guided to Two Lights, and not to Two !

And now it will be time, to ask from Mr. Penn a Solution of the Difficulty which he Proposes p. 29. that is, To assign us some certain Medium, or Way, whereby we may truly discern, and distinguish between the Manifestations and Reproofs of the Natural Light within, from those of the Divine Light within. He proposed this as a Difficulty upon the Opinion of Two Lights within, a Natural, and a Divine. And presses it against those who held that the Natural Light could Reprove of Evil ; if which were granted, he would yield that ther must be Two Lights. But he supposes that nothing but the Divine Light could Reprove of Evil. The Contrary of which has been shewn from 1 Joh. 3. 20. and allowed both by Burrough and Hubberthorn, who both (in the places above Quoted) do assert that the Natural Light does Reprove of Carnal Transgressions : And therefore, if Carnal Transgressions be Evil, the Natural Light does Reprove of Evil.

But that which I would Improve from this, and for which I have been so long upon it, is, to Represent to Mr. Penn the Consequence of

of this Opinion of his. For if I think that my *Understanding* is a Perfect Blank, uncapable to Judge any thing of it self, that is, by the *Natural Light* which God has given it : But that every *Thought* of my *Heart*, concerning *Religion*, is *Super-natural*, Darted in there Immediately by God Himself, by the very *Life of the Word Eternal*, Then must I follow every such *Thought*, even without *Examination*, and Refuse to let it be *Over-Ruled*, either by the *Written Word* of the *Scriptures*, or by All the *Reason* or *Authority* of *Men or Angels*. And if such *Thought* be *Erroneous*, I am *Un-moveable* and *Irrecoverable* ! This is the most *Desperate Condition* of which Man is Capable in this world. Therefore this *stumbling Block* must be Removed before we can proceed any further. And this is that, which keeps the *Quakers* so Deaf to all Arguments, *Charm* we never so *wisely* !

It was this which Confirm'd *Gilpin*, *Toldervy*, *Milner*, and other *Quakers*, that their *Diabolical Possessions* (owned now as such by all the *Quakers*) and the *Quaker witches* who Attempted the lives of *Henry Winder* and his Wife (see the Story in *The Snake*, p. 300.) and tho' Disproved, Confuted, and Confounded many ways in all their *Accusations* against them, yet still to stick to it, and could never be brought to *Repentance*, or to own themselves *Mistaken*. Why ? Because they had this *Notion*, *That what came into their minds, was the Light of Christ.*

And so it must be, if ther be no other *Light* in the *mind* but that of *Christ*, except we allow of a *Diabolical*. And then ther are three sorts, *Natural*, *Divine*, and *Diabolical*.

Unless you will say, That a *False-light* (as the *Diabolical* is) ought not to be Reckon'd a *Light*. But that will not do. Because what Guides, or Directs, or Perswades, that is called a *Light* : And you may as well say, That a *False-Guide* is no *Guide*, as that a *False-light* is no *Light* : Thus it is, that *Satan* Transforms himself into an *Angel of Light*. And, as our *Saviour* has fore-warned us, That the *Light* in some Men is *Darkness*. Not that *Light* is *Darkness*, but what Men take for *Light*; and that is a *Light* or *Guide* to them, though a *False One*. And then how we shall know the one from the other ? That is a Material Question which you have ask'd, and which now Returns upon you.

What is that *Spirit* of the *Prophets*, that is Subject to the *Prophets* ?

phets? Is it the Divine Light *within*? is God Subject to the Prophets? Must you not then allow a Natural Light? Cease from thine own Wisdom, Prov. xxiii. 4. Can ther be Wisdom without Light? Wisdom is Light. Must I then Cease from the Divine Light? or is ther not Another? And how shall I know mine own Light, from the Divine Light?

We are Commanded not to Believe every Spirit, but to Try the Spirits, Joh. iv. 1. How shall we Try them? By Themselves! Must I Try the Spirit or Light in my Heart, by it self? Ask it, whether it be a True Light, or not? It says it is. So do all Deceivers say; so does every False-Spirit say; then I must not take its word: But I must Try it. And I ask again, How Try it? Therefore it must be by something else than it self. And what is that? Now we are near the Truth. For, Mr. Penn, the Case stands thus.

God has given a Natural Light to our Understanding, but a Fallible one; therefore it needs Help, and our own Endeavours. The Principal Help is the Influence and Light of the Holy-Spirit of God, which works together with our Light, and Enables it to work. Besides this, God has given us a Rule to walk by. Plain Directions in writing, which we may Study, and have always Before us. That is, The Holy Scriptures; and His Light, will open, that is, Help our Understanding in the Reading and Studying of the Scriptures; but that Implys we must Read and Study; we must use our Endeavours, else He can not Help our Endeavours: We must not Ly in the Ditch, and cry God Help us; use no Outward Helps, which God has Appointed; but fold our Arms, and sit still, and gape for Extraordinary Inspirations, which is a Tempting of God, instead of waiting upon Him.

Then God has Appointed other Helps besides the Scriptures, He has Constituted a Church, and an Order of Men to Teach us, to Help us to Understand the Scriptures; and to Administer the Sacraments to us, which Christ has Commanded; and Promised the Assistance of His H. Spirit to those who shall Reverently, as He has Appointed, approach unto them.

We have likewisethe Helps of Historys, and Human-Learning, to know former Times, to observe the Rise and Growth of Heresies, and to beware, lest we Fall into the like Snares of the Devil.

But if we will Neglect all these Helps; nay, Vilifie and Despise them, cry out upon them as Low, Carnal, and what not; and Direct God to work Miracles for us, while we Refuse to work, to send such an

Irresistable and Infallible Light into our Hearts, as may, without any Pains on our side, secure us *Absolutely*; and ther is an End on't! If we will thus Alter our own *Frame*, and the whole *Method* of God's Dispensations, it is but just with God to give us up to follow our own *Imaginations*, and let us feel the Effect of our *Folly*.

But now, on the other hand, if we will be Content to follow God in His way: To acknowledge what we *Feel* and *Know*, that we have a *Free-will* within us, and an *Understanding*, which has *Natural Powers*, to *Judge*, and *Discern*, and *Consider*; and will use the *Helps* God has given us; then, and not till then, are we in a Capacity to be *Reason'd* with; to Judge and Try our own *Spirits*, and other Mens, by the Plain *Rule* of God's H. Word; and if we find they speak not according to that, then to Reject them. Then may we Expect the Assistance of God's B. Spirit to Inform our *Understandings*, and lead us into All Truth necessary for us.

For, what ever the *Quakers* think, the Ch. of England has always Acknowledg'd the *Influences* and *Inward Operation* of the B. Spirit of God upon our *Hearts*, as the Cause of All the Good that is wrought in us; which is sufficiently shewn in *The Snake*, Sect. xxii.

And this has been all along the Doctrin of the *Catholick Church*, which I might Prove at length; but that is not the Point in which we are, at Present, engag'd: Yet for the satisfaction of the *Quakers* who may not know this, I will set down two *Canons* of the Council of *Carthage*, which was held in the year of our Lord, 419.

#### Can. 113. Whoever says, That

the grace of God, by which a man is Justify'd through Jesus Christ our Lord, avails only for the Remission of sins that are already past, but does not also give strength to resist sin for the future, Let him be Anathema. For the grace of God does not only give us the knowledge of what we ought to do, but also inspires us with love, whereby we may be enabled to Perform those things which we know to be our duty. Likewise

Οὐς δίποτε εῖμι τὸ χάρεν τὸ Θεοῦ ἢ τὸν δικαιόδοξον διὰ Ἰησοῦ Χριστοῦ τὸ Κυρίου ἡμῶν, τοῦτο μόνον αὔτε οὐ καθαίστων ἵχεν τὸν ἕδη πεπληρωμένον, Εἰ μὴ παρέχειν ἐπὶ μὲν βούτειν τοῦτος δὲ μὴ ἔτειρε τολμημένοις, Ἀνατέρεια εἰν. Ση ιακώβιος τὸ Θεός ἡ μέρος γνῶσιν παρέχει, ὃν δει περιέχειν, αἷλα Εἰ Αγάπην ἐπὶ μὲν ἐμπνέει ἡμῖν, θεα ἡ ζωὴ ἐπιγνωσκαμένη, ηγ. πολὺ εὖρη ἵχενωμένη. διοιως, οὐς δή-

who-

whoever shall say, that this grace of God, which is thro' Jesus Christ our Lord, does help us to avoid sin, only as the knowledge of sin is made manifest to us by it, whereby we know what we ought to seek after, & what to avoid; but that strength is not given us by it, that what we know we ought to do, we may also love it, and be enabled to perform it, Let him be Anathema.

Can. 114. Whoever shall say that the grace of Justification was therefore given unto us, that what we could perform by our own free-will, we may do the more easily by grace; insomuch, that tho' grace had not been given, we might, tho' with difficulty, perform the divine Commandments without it, Let him be Anathema. For, concerning the fruits of the Commandments, The Lord did not say that without me, ye shall do them with difficulty; but He said, without me, ye can do nothing.

This Constant Doctrine of the Church, the *Quaker Infallibility* did not know that she had ever held; and therefore set it up as a New discovery of their own, and broke with the Church for it. And to Advance Divine Grace, they would extinguish Human Reason, which is a Divine Grace it self, and the Subject given unto us by God, whereupon His B. Spirit should work.

And to Divest us of it, is to make us cease to be Men, instead of being Saints.

It makes God the sole Author of all our Sin; for if we have no Natural-Light, we can have no Free-will; are only Passive in God's Hands, acted by Him, but do nothing of our selves; and therefore are not answerable for any thing that we do; more than a Sword or a Pen are Blame-worthy for whatever use is made of them.

ποτε εἴποι τινὸς αὐτῶν χάρειν τῷ Θεῷ, τινὸς διὰ Ἰησοῦ Χριστοῦ καὶ Κυρίου, εἰς τοῦ μόνου ἡμῶν Βονδεῖν, πρέσβεις θεοῦ αἱματωνεις, διὰ διὰ ταῦτας ἡμῶν διπομαλύσθεις οὐ φρεστεῖν οὐ γνῶσις θεοῦ αἱματηρίσθαι, αὐτεὶ γνῶσθαινειν οὐ δεῖ οὐπίζεται οὐ οὐ δεῖ σκυλινειν, οὐ μινὸς διὰ αὐτῆς ἡμῶν παρέχεσθαι, οὐα διπερ γνῶμης ποιεῖται, οὐ πειθομη ἐπι μινὸς αἱματηρίσθαι μεν οὐ ιερόστολον, Ἀράθεμα εἰν.

Οσις δήποτε εἴποι, διὰ τοῦτο τὸ χάρειν ἡμῶν οὐ δικαιοσύνης διεδόθει, οὐα εἶπεις ποιεῖν διὰ τοῦτο αὐτοῖς γενέσθαι, συγχεπέσθαις πληρώμα διὰ τὸ χάρειν οὐσιεῖ οὐ εἰ τὸ χάρειν μὴ εἴπειν, εκ ὑπερέσθαις μηδὲ, οὐλλογεις εἴπειν διαφέρειν οὐ διὰ σκυλινειν οὐτε μινὸς πληρώματος Θεοῖς εἰπολας. Ἀράθεμα εἰν. οὐδὲ τῶν καρπῶν τῶν εἰπειλῶν οὐ Κύριος εκ εἰπειν, χαρεῖς εμοὶ διυγχεῖς διεράσθαι ποιεῖν οὐλλογεις εἰπειν, χαρεῖς εμοὶ διωράσθαι ποιεῖν.

This Arraigns the Wisdom of God, in all the *Institutions* and *Ordinances* that ever He gave to Men. For, what need of such Helps to the *Divine Light* ! and Mr. *Penn* says we have no other. Why then does he Preach ? To whom doth he Preach ? To the *Divine Light* in Men ? (as *G. Fox*, and the *Primitive Quakers* us'd to speak) Can he Teach that ? Cannot that guide Men without his Preaching ? If he says that he only Preaches to perswade Men to follow that *Light*. But cannot the *Light* Teach even that too ? Or has it Forgot it ? Does it need Help in that ? Then why not in other things ? then is it not self-sufficient without something else.

Nay, by this Principle, ther was no need of *Christ's* coming into the World, at least of His dying for us : For Men had the *Divine Light* before. And what could the Man *Jesus* add to that ? Was it not sufficient without *Him* ? If not, then you want something else besides your *Light within* : But if it was sufficient without *Him*, then could not His Coming be Necessary. I desire to know what you differ herein from the *Deists* ? They hold a *Divine Light* Planted by *God* in the Heart of Man, which they call *Reason* : And that this is sufficient, without any thing else, to Teach a Man all that he ought to Know or Do. This *Divine Light* you call the *Light within* : So that you Differ from them but in *Words* : Both of you Reject the Necessity of any *Outward Revelation*, that is, of a *Christ without*. And so are the same with all the *Pagan* or *Gentile* World. For they too (and the latter *Mahometans*) allow *Jesus* to have been a Good Man ; and to have had this *Divine Light* (which you call *Christ*) within Him, as all other Men have : But this does not make Him Properly the *Son of God* ; which you also utterly deny *Him* to be, as said before, p. 3. This is Literally that *Anti-Christianism* which is Reprehended, i Joh. 2. 22. of Denying *Jesus* to be the *Christ*. For having of the *Light* in me, does not make me to be the *Light* : But *Jesus* not only had the *Light* in Him, but He was the *Light*, or *Christ* ; which it is *Blasphemy* to say of any other. And yet, if Man have no other *Light* in him but the *Divine*, and that be made Part of his *Nature*, it must follow that he is *God* : For whoever does Properly partake of the *Divine Nature*, is so.

2. But now whatever Mr. *Penn* thinks of my *Reasoning*, (which by his own Principle, must be the Immediate Dictate of the *Holy Ghost*, if I have no *Natural Light* which taught it me) yet he can have no Reason to break *Communion* with us, upon this

this Account, more than with *Hubberthorn, Burrough,* or other *Quakers* who held the same, as *James Naylor*, and others I cou'd shew, if that were worth the while. And though *James Naylor* was Censur'd by the *Quakers* for other things, yet never for this; and he was Receiv'd again into Favour, and Liv'd and Dy'd in their *Communion*.

3. This hinder'd not, by Mr. Penn's own Acknowledgment, they and we being all of one Religion. For he says, p. 62. *I know not how properly they may be call'd of divers Religions, that assert the True God for the Object of Worship; The Lord Jesus Christ, for the only Saviour; and the Light or Spirit of Christ, for the Great Agent and Means of Mans Conversion and Eternal Felicity.*

Now all this, Mr. Penn, the *Church of England* does most sincerely and heartily *Believe*, and ever have *Profess'd* it: And therefore, if we be not of divers *Religions*, why of divers *Communions*!

4. Again, your Exposition of *Justification*, p. 79. That you acknowledge *Justification only for the sake of the Death and Sufferings of Christ; and nothing we can do*, (say you) though by the Operation of the Holy Spirit, being able to *Cancel old Debts, or wipe out old Scores*: *It is the Power and Efficacy of that Propitiatory offering, upon Faith and Repentance, that Justifies us from the sins that are past; and it is the Power of Christ's Spirit in our hearts, that Purifies, and makes us Acceptable before God.* All this is most *Sound and Orthodox*. And your whole Ninth Chapter concerning the *Inward and Spiritual Appearance of Christ in the Soul*, I not only *Approve*, but do very much *Congratulate* with you, that you have so *Christianly and Pathetically Press'd* it. I know you will not suspect me of *Flattery*: For, where ther is occasion, I speak Plain enough. This *Cause* Requires not *Dodging*. Let us Contend for the *Truth*, on whatever side it lys. It is for our own *Souls*. And we must give an Account.

How do you keep up a *Schism*, if you agree with us in these *Fundamentals of Religion*! *Small Matters*, you know, are not sufficient to excuse a *Schism*. *Great things are to be done, and much to be Born to Compas such good of souls.*

Therefore let me consider All your Objections.

1. Chap. x. Sect. 1. You Insist much upon the *Spirituality* and *Life of Prayer*. In the name of God, carry that as High as you can, you shall find no opposition from us: For without this, *All Prayer*, in whatever words, whether *Ex-tempore*, or *Pre-meditated*, are but *Dead Forms*. And an *Ex-tempore* Prayer, is only *Ex-tempore* as to the *Speaker*, if he has not thought of it before: But it is as much a *Form* to the *Hearers*, as if he had thought of it; if they join with him, they are ty'd to his *words* and *method*, and every thing else of his *Prayer*. So that the Question is ill stated, to call *Pre-meditated Prayer* a *Form*, and the other not. Both are *Forms*, and equally *Forms* to the *Hearers*: But the True State of the Question is this, whether an *Ex-tempore*, or a *Pre-meditated Form*, is most Beneficial to the *Hearers*? Which can be freed from most *Defects*? And which best fitted to the Common Exigencies of the People?

If the Heart cannot be suppos'd to be *Spiritually* lifted up in the use of any *Form*, then must *All Publick Prayer* cease. Then was *The Lords Prayer* Un-fitting ever to be us'd; or the *Psalms of David*, which were daily Read in the *Temple*, and composed for that End.

But if the *soul* may be *Spiritually* lifted up in the Use of a *Form*, then is it Great Un-Charitableness to *Censure* those who use it: And this can be no sufficient Cause for a *separation*.

Besides that it is Impossible for any of your *Hearers* to know whether they make use of (that is, join in) an *Ex-tempore*, or a *Pre-meditated Form*: For how do they know whether the *Speaker* has thought of it before? These are too slender Causes for a *Separation*.

But in our *Churches*, the *Ministers* are not ty'd to the *Common-prayer*, but take the same Liberty as yours, to Pray according to their own Conceptions before and after *Sermon*. So that herein you may join quite free from this Exception.

2. Your next *Exception*, Sect. 2, and 3.. is concerning the *Ministry*, That they who undertake it, ought to be *Guided* and *Influenced* by the *Holy-Spirit*. Herein you differ not from us. We assert the same. And it is Demanded in the Examination of Persons to be *Ordain'd*, Whether they are perswaded that they are moved thereto by the *Holy Ghost*? If Men will be ly their own Consciences, and thrust themselves Unworthily into the *Ministry*, that is not to be objected against the *Constitution*: And, Mr. *Penn*, you know that your *Communion* has Laboured under this Inconveniencie as well as ours. I need not go to Instances. I know you will not put me to it. Therefore this is no Cause for *Separation*.

3. Your

3. Your 4. Sect. That Ministers are Christ's Witnesses, and applying to this *1 Job. 1. 1, 3.* That which we have heard, seen with our Eyes, and our hands have handled, &c. seems Strange; for this was spoken by St. John in relation to the Person of Christ, whom they had seen, felt, &c. And such sort of Witnesses I suppose you do not Pretend to be: You Pretend not to have seen our Lord in the Flesh. But if you take this spiritually, (as I perceive you do) then we Witness it as much as you. And here can be no Cause of Separation.

4. Your 5. Sect. against Mens offering money to be made Ministers. I would fain know what Caution you can advise against Symony that is not taken. But if you think it utterly unlawful for Ministers to Receive ought from the People, to whom they Preach, How got G. Fox so much Money? And I would desire to know how you answer *1 Cor. ix. 7, 11, 14. Gal. vi. 6. Phil iv. 14. 16.* However, here can be no Cause of Separation.

5. Chap. xii. Sect. 1. You say nothing against Tythes, but that you will not Support our Ministry: And that depending upon what is said before as to them, I dismiss it. Though you might Grudge them their Tythes, and yet not break Communion: For you are no less Lyable to them now, than if you were in our Communion. And, not now to enter upon the *Ius Divinum of Tythes*, (which I think is very Plain) yet till you can shew it to be a Sin for the King and Parliament to give Allowances or Estates to the Clergy, as well as to other Men, you can never countenance a Separation upon the account of Tythes. Ther are many in our Communion who are not yet perswaded of the Divine Right of Tythes.

6. As to your 2. Sect. against Swearing. You have obtained an *Act of Parliament to Swear in your own Form.* Therefore that Objection is taken out of the way. At least it can be made no Pretence for a Separation.

7. As to your 3. Sect. concerning War, you say no more of it, than that it ought to Cease among Christians. And who does not wish it? But that it may sometimes be Necessary and Lawful you have allow'd, in Engaging to the Government to maintain Souldiers in Pennsylvania. But however you may keep that opinion, and yet not make a Separation. As you may, what you mention Sect. 4, 5, 6, and 7. That is, The Salutations of the Times. Plainness of Speech. Not to Marry from among your selves. Plainness in Apparel. And to Refrain Sports and Pastimes.

8. As

S. As to Sect. 8. against our Publick *Fasts* and *Feasts*, they are little enough observ'd amongst our selves. You'll not be much Quarrell'd for that. But your Reason against them, because they are of *Human Institution*, needs another Reason why that is one, which you do not Give us. All *Churches*, both before and since *Christ*, have done the same. And ther is no *Prohibition* against it. However, if you cannot comply with it, you may stay at home on those days. That is no Reason for a *General Separation*.

And these are all the *Causes* you have *Instanc'd* or *Hinted* at in your Book. And I hope, upon serious Consideration, you will not think that any or all of them are sufficient for a *Separation*.

Remember what you said to your own *Separatists* of *Harp-Lane*, when they desired to put up past *Quarrels*; you bid them then to *Return from their Separation*. Take the *Good Advice* you have given. Sure the *Cause* is more Important. And our *Church* can Plead more *Authority* over you, than you could over them.

And if you think that she has *Errors* and *Defects*, (wherein I will join with you) yet Consider, that no *Errors* can justify a Breach of *Communion*, but those which are Impos'd as Conditions of *Communion*.

We shall have many things to *Bear with*, to *Bemoan*, to *Amend*, to *Struggle with*, while we are upon this Earth.

And he that will make a *Separation* for every *Error*, will fall into much greater *Error* and *Sin* than that which he would seek to Cure. It is like tearing *Christ's* seamless *Coat*, because we like not the *colour*, or to mend the *Fashion* of a *Sleeve*.

God Direct you, and us all. To His Grace I commend you, and the *Influences* of His *Blessed Spirit*, to shew you what Great things it is in your Power to do for Him and His *Church*; and give you a Heart to do them, that it be not laid to your Charge.

#### *A D V E R T I S E M E N T.*

I Would not have the *Reader* or the *Quakers* think, because I have instanced but in *Seven Particulars*, wherein the *Quakers* have Copy'd after the *Ancient Hereticks* within the first 150 Years of *Christianity*, that therefore ther are no more. But I would not swell this matter to too great a bulk. I have shewn in *The Snake*, Sect. ix. how *George Fox* falls in with the *Particularians*, who Deny'd any Distinction of Persons in the God-head; and consequently held that it was *God the Father* who was Born of the *B. Virgin*, and *Dyed* for us. And whoever will compare the Tenets of the *Quakers* with the Account which *Epiphanius* and others later, have given of the *Gnosticks*, and other *Hereticks* of those times, will find many other *Particulars* wherein they agree. But because the *Quakers*, and others of our *Dissenters*, have (for no cause but their own *Guilt*) excepted against the Account of former *Heresies*, given by those of After Ages, I have, to take away all Umbrage, fetched my Authority from those who were *Co-temporaries* with those *Hereticks* which they mention.

A. A. Johnson.

# DISCOURSE;

SHEWING,

Who they are that are now Qualify'd to  
Administer Baptism and the Lord's-Supper.

Wherein the Cause of

# EPISCOPACY

Is briefly Treated.

---

By the Author

OF

# A DISCOURSE

Proving the Divine Institution of Water-Baptism.

---

No Man taketh this Honour unto himself, but he that is called of  
God, as was Aaron, Heb. 5. 4.

---

L O N D O N ,

Printed for C. Brome at the Gun, at West-end of St. Paul's; W. Kebble  
white at the Swan in St. Paul's Church-Yard; and H. Hindmarsh at  
the Golden-Ball over-against the Royal Exchange, Cornhill, 1698.

Gelehrte und gelehrte Leute, von denen  
viele sehr geschickt und tüchtig sind,  
sind es auch nicht, die sich auf solche  
Fähigkeit stützen. Ich kann Ihnen  
aber eine Menge von Leuten nennen,  
die sich auf solche Fähigkeit stützen,  
und die sehr geschickt und tüchtig sind.  
Sie sind sehr geschickt und tüchtig.

### E S S E N D O C T O B E R

Die ersten drei Monate dieses Jahres  
wurde ich sehr viel Zeit mit dem  
Lehrer verbracht, der mich unterrichtete  
in den ersten drei Monaten dieses Jahres.

### E S S E N D O C T O B E R

Am 1. November habe ich mich in  
der Universität von Halle aufgehalten,  
um mich mit dem Lehrer zu beschäftigen,  
der mich unterrichtete.

THE

# P R E F A C E.

THIS Discourse was Promis'd in that  
which I formerly Publish'd, proviug  
the Divine Institution of Water-Baptism; And  
was intended to have been Annex'd to  
that; but some Delays prevented it. And  
I can give no good Reason why it  
has stay'd thus long, having made but  
little Addition to what I was then  
done: But other things Interven'd, and,  
as it is usual in Delays, the first in De-  
sign proves the last in Fact.

The Subject of this has led me direct-  
ly upon the larger Theme of *Episcopacy*;  
which having been so *Elaborately* and so  
*Often* treated of, I intend not in this to  
Branch out into so wide a Field; but in  
a short compendious Method, to lay be-  
fore the *Quakers*, and others of our *Differ-*  
*ters*,

## The Preface.

ters from *Episcopacy*, the Heart of the Cause, so far particularly as it concerns our present Subject, the Right of Administring the Sacraments of Christ.

And to avoid the length of Quotations, when brought into the Discourse, and Dilated upon, I have, at the end, Annex'd a small *Index* of Quotations out of the Primitive Fathers and Councils of the first 450 Years after Christ, to which the Reader may Recur, as ther is occasion. And having them all in one view, may consider them more Intirely, and Remember them the better.

I have Translated them for the sake of the English Reader, but have put the Originals in another Column, to justifie the Translation; and for their sakes who may not have the Books at hand.

The

# The C O N T E N T S.

## S E C T. I.

*The Necessity of an Outward Commission to the Ministers  
of the Gospel.*

*The Case is Stated, as to those Quakers, for whose sa-  
tisfaction this is Intended.* Page 1

I. Of Personal Qualifications requisite in the Administra-  
tors of the Sacraments. 2

II. Of the Sacerdotal Qualification of an Outward Com-  
mission, as was given to Christ by God.

III. By Christ to the Apostles, &c.

IV. By the Apostles to others.

V. Those others Impower'd to give it to others after them.

## S E C T. II.

*The Deduction of this Commission is continu'd in the  
Succession of Bishops, and not of Presbyters.*

I. Either way it operates against the Quakers. 3

II. The Continuance of every Society is Deduc'd in the Suc-  
cession of the Chief Governours of the Society, not of  
the Inferior Officers. 4

III. This shewn, in Matter of Fact, as to the Church and  
the Succession of Bishops from the Apostles times to our  
Days; particularly here in England.

IV. The Presbyterian Plea consider'd, that Bishopricks  
were but single Parishes; and consequently, that every  
Presbyter was a Bishop; and their vain Logo-machy  
upon the words Επίσκοπος and πρεσβύτερος. 5

V. Argu'd from the Type of the Levitical Priesthood, which  
shewn to be the Method of Christ, the Apostles, and Pri-  
mitive Fathers. 7

V.I. Whence

# The Contents.

- VI. Whence the Case of Korah and the Presbyterians shewn to be the same. And the Episcopal Supremacy as Plainly and Fully Established, as was that of Aaron and his Successors. 8
- VII. No Succession of Presbyters can be shewn from the Apostles. 9
- VIII. The Pretence of Extraordinary Gifts, no Ground or Excuse for making of a Schism. 11
- S E C T. III. Objection from the Times of Popery in this Kingdom; as if that did Un-church, and consequently break the Succession of our Bishops. 17
- I. This shewn to be a Popish Argument. 17
- II. That Idolatry does not Un-church. Prov'd  
1. Because a Christian may be an Idolater. 18  
2. From the Type of the Church under the Law. 19
- III. Episcopacy the most opposite to Popery. ibid.
- IV. Male-Administration does Forfeit, but not Vacate a Commission, till it be Recall'd. 21
- V. Defects in Succession, no Bar to the Possessors, where there are none who Claim a Better Right. 23
- S E C T. IV.  
The Assurance and Consent in the Episcopal Communion, beyond that of any other.
- I. The Episcopal Communion of much greater Extent, and more Universal than all those who oppose it. 24
- II. And than the Church of Rome, if join'd with them. ib.
- III. The Dissenters from Episcopacy, do all Deny the Ordination or Call of each other. 25
- IV. If

# The Contents.

IV. If the Quakers receive Baptism from any of these Dissenters, they have no Reason to expect the same Allowances as may be given to those of their own Communions.

V. The Episcopal Ordinations, and consequently their Right to Baptize, is own'd by both Papists and Presbyterians.

## S E C T. V.

*The Personal Sanctity of the Administrator of the Sacra-  
ments, tho' highly Requisit on his Part, yet not of Ne-  
cessity, as to the Receivers, to convey to them the Be-  
nefits of the Sacraments: Because*

I. The Virtue comes not from the Minister, but from God alone. 26

II. For this Cause (among others) Christ chose Judas to be an Apostle. 27

III. God's Power is Magnify'd in the Meaness of His Instruments.

IV. St. Paul Rejoyc'd at the Preaching of Evil Men. 28

V. This confirm'd by dayly Experience.

VI. The Argument stronger as to the Sacraments. 29

VII. The Fatal Consequences of making the Personal Holiness of the Administrator Necessary towards the Efficacy of the Sacraments.

1. It takes away all Assurance in our Receiving of the Sacraments. 30

2. It renders the Commands of Christ, of none Effect. 30

3. It is contrary to the tenure of God's former Institutions; and puts us in a more uncertain Condition than they were under the Law.

4. It was the Ancient Error of the Donatists; and Borders upon Popery.

# The Contents.

- VIII. As great Sanctity to be found in the Clergy of the Church of England, as among any of our Dissenters. 32
- IX. Ther is, at least, a Doubt, in Receiving Baptism from any of our Dissenters. Which, in this case, is a Sin: Therefore security is only to be had in the Episcopal Communion.
- X. The Advantage of the Church of England, by Her being the Established Constitution, ever since the Reformation.
- XI. That therefore nothing can excuse Schism from Her, but Her Enjoyning something, as a Condition of Communion, that is contrary to the Holy Scriptures; which cannot be shewn. 33
- XII. Therefore to Receive Baptism from the Church of England, is the greatest security which the Quakers can have of Receiving it from Proper Hands.
- XIII. An Answer to the Objection, That Baptism has not such Visible Effects amongst us, as the Quakers wou'd desire. 34

## The Supplement.

- I. Some Authorities for Episcopacy, as Distinct from, and Superior to Presbytery, taken out of the Fathers and Councils in the first 450 Years after Christ. 35
- II. That the whole Reformation; even Calvin, Beza, and those of their Communion, were zealous Asserters of Episcopacy. 58

A

A

# DISCOURSE

*Shewing, who they are that are now qualify'd to Administer  
BAPTISM, and the LORD's SUPPER.*

## S E C T. I.

*The Necessity of an Outward Commission to the Ministers  
of the Gospel.*

Some Quakers having perus'd my Discourse of Baptism, think the Quaker Arguments against it sufficiently Answered: And they have but one Difficulty remaining, that is, who they are (among the various Pretenders) that are duly Qualify'd to Administer it.

And if satisfaction can be given to them herein, they promise a perfect Compliance to that *Holy Institution*.

The Chief thing they seem to stand upon is the *Personal Holiness* of the *Administrator*; thinking that the *Spiritual Effects* of *Baptism* cannot be convey'd by the means of an *Unsanctify'd Instrument*.

But yet they Confess, that there is something else Necessary, besides the *Personal Holiness* of the *Administrator*: Otherwise, they wou'd think themselves as much Qualify'd to Administer it as any others; because, I presume, they suppose themselves to have as great a Measure of the *Spirit* as other Men.

This *Requisit* which they want, is that of *Lawful Ordination*.

But the *Presbyterians*, *Independents*, and *Baptists* do pretend to this. Therefore their *Title* to it is to be Examin'd.

B

And,

And, that we may proceed the more clearly in this Matter, with Respect still to that Difficulty upon which the Quakers lay the stress; we will Inquire concerning those Qualifications which are Requist in any Person that shall take upon him to Administer the Sacraments of Christ's Institution. And,

These Qualifications are of two sorts, Personal or Sacerdotal.

I. Personal! The Holiness of the Administrator. And, though this is a great Qualification to Fit and Prepare a Man for such an Holy Administration, yet this A lone does not sufficiently Qualifie any Man to take upon him such an Administration.

II. But there is moreover requir'd, 2ly. A Sacerdotal Qualification, that is, an Outward Commission, to Authorize a Man to execute any Sacerdotal or Ministerial Act of Religion. For, *This Honour no Man taketh unto himself, but he that is called of God, as was Aaron; so also Christ glorify'd not himself to be made an High-Priest; But he that said unto him, thou art my Son, Thou art a Priest, &c.*

Accordingly we find that Christ did not take upon Him the Office of a Preacher, till after that Outward Commission given to Him by a Voice from Heaven, at His Baptism; for it is written, Matth. iv. 17. *From that time Jesus began to Preach: Then He Began;* and He was then about Thirty Years of Age, Luke iii. 23. Now no Man can doubt of Christ's Qualifications, before that time, as to Holiness, Sufficiency, and all Personal Endowments. And if all these were not sufficient to Christ Himself, without an Outward Commission, what other Man can pretend to it upon the Account of any Personal Excellencies in Himself, without an outward Commission?

III. And as Christ was outwardly Commissionated by His Father, so did not He leave it to His Disciples, every ones Opinion of his own sufficiency, to thrust himself into the Vineyard, but Chose Twelve Apostles by Name; and after them, Seventy others of an Inferior Order, whom He sent to Preach.

IV. And as Christ gave outward Commissions, while He was upon the Earth, so we find that His Apostles did Proceed in the same Method, after His Ascension: They ordained them Elders in every Church.

V. But had they, who were thus Ordained by the Apostles, Power

Power to Ordain others? Yes, For this cause left I thee in Crete, that thou shouldest — Ordain Elders in every City. Lay hands suddenly on no Man, &c. St. Clement, in his first Epistle to the Corinthians, writing concerning the Schism which was then risen up amongst them, says, Parag. 44. That the Apostles fore-knowing there woud be Contests concerning the Episcopal Name (or Office) did themselves appoint the Persons: And not only so, lest that might be said to be of force, only during their time. But that they afterwards established an Order how, when those whom they had Ordained shou'd Die; others, fit and approved Men, shou'd succeed them in their Ministry. Par. 43. that they who were intrusted with this work, by God, in Christ, did Constitute these Officers.

But this Matter depends not upon the Testimony of him, or many more that might be produced. It is such a Publick Matter of Fact; That I might as well go about to quote particular Authors, to prove that there were Emperors in Rome, as that the Ministers of the Church of Christ were Ordained to succeed one another; and that they did so succeed.

### S E C T. i II.

The Deduction of this Commission is continu'd in the Succession of Bishops and not of Presbyters.

**B**UT here is a Dispute, whether this Succession was preserv'd in the Order of Bishops or Presbyters? or whether both are not the same?

I. Ansiv. i. This is the Contest betwixt the Presbyterians and us: But either way it operates against the Quakers, who allow of no Succession deriv'd by outward Ordination.

Tit. i. 5  
1 Tim. vi.  
ii.

II. Answ. 2. But because the Design of this Discourse is to shew the Succession from the Apostles, I answer that this Succession is preserv'd and deriv'd only in the Bishops: As the continuance of any Society, is deduc'd in the Succession of the Chief Governors of the Society, not of the Inferior Officers. Thus in Kingdoms, we reckon by the Succession of the Kings, not of Sheriffs or Constables; and in Corporations by the Succession of the Mayors or other Chief Officers; not of the Inferior Bailiffs or Serjeants: So the Succession of the Churches is Computed in the Succession of the Bishops, who are the Chief Governors of the Churches; and not of Presbyters, who are but Inferior Officers under the Bishops.

III. And, in this, the Matter of Fact is as Clear and Evident as the Succession of any Kings or Corporations in the World.

To begin with the Apostles, we find not only that they Constituted *Timothy* Bishop of *Ephesus*, and *Titus* of *Crete*, as in the Subscriptions of St. Paul's Epistles to them: But, in *Eusebius* and other Ecclesiastical Historians, you have the Bishops Nam'd who were Constituted by the Apostles themselves, over the then famous Churches of *Jerusalem*, *Antioch*, *Rome*, and *Alexandria*, and many other Churches; and the Succession of them down all along.

St. *Polycarp*, Bishop of *Smyrna*, was Disciple to St. *John the Apostle*; and St. *Irenaeus*, who was Disciple to St. *Polycarp*, was Constituted Bishop of *Lyons* in *France*.

I mention this, because it is so near us; for, in all other Churches, throughout the whole World, where-ever Christianity was Planted, Episcopacy was every where Establish'd, without one Exception, as is Evident from all their Records.

And so it was with us in *England*, whither it is generally suppos'd, and with very good Grounds, that St. *Paul* first brought the Christian Faith. *Clemens Romanus*, in his First Epist. to the *Corinthians*, Paragr. 5. Says, that St. *Paul* went Preaching the Gospel to the farthest bounds of the West; οὗτοι τερπαὶ τὸ Δύσκως, by which Term *Britain* was then Understood. And *Theodoret* expressly Names the *Britains* among the Nations Converted by the *Apostles*. (To. 4, serm. 9: p. 610.) And *Eusebius* in his Evangelical Demonstration, (l. 3: c. 7. p. 113.) Names likewise the *Britains*, as then Converted.

But whether St. Paul, or, as some Conjecture, Joseph of Arimathea, or any other Apostolical Person was the first who Preach'd Christ in England, it matters not, as to our Present Purpose; who Enquire only concerning Episcopacy; And it is Certain by all our Histories, that as far up as they give us any Account of Christianity in this Island; they tell us likewise of Bishops; and the Succession of this Church of England has been Deduc'd in the Succession of Bishops, and not of Presbyters. And particularly in the Diocese of London, which was the first Archi-Episcopal See, before Augustin the Monk came hither, after which it was Establish'd in Canterbury. And the Saxon Writers have Transmitted the Succession of their Bishops in Canterbury, Rochester, London, &c.

And in Countries so Remote and Barbarous as *Iceland* it self we find the same care taken; Ara or Aras an Islandish Priest Surnam'd Hinfrode the Learned, who flourisht in the Eleventh Century, and was 25 Years Old when Christianity was brought thither; in his Book of that Country written in Islandish, has Transmited to Posterity, not only the Succession but the Genealogies of the Bishops of Skalholt and Hola (the two Episcopal Sees of Island) as they Succeeded one another in his Time. I mention this of Island, to shew that Episcopacy has Extended it self Equally with Christianity, which was carry'd by it, into the Remotest Corners of the Earth; upon which account the Bishops of Skalholt and Hola, and their Succession, are as Remarkable Proofs of Episcopacy, tho' not so Famous as the Bishops of Canterbury and London.

IV. If the Presbyterians will say (because they have nothing left to say) that all London (for Example) was but one Parish; and that the Presbyter of every other Parish was as much a Bishop as the Bishop of London; because the words Επίσκοπος and Πρεσβύτερος Bishop and Presbyter, are sometimes us'd in the same sense; They may as well prove that Christ was but a Deacon, because He is so call'd, Rom. xv. 8. Διάκονος; which we rightly Translate a Minister: And Bishop signifies an Overseer, and Presbyter an Ancient Man; or Elder Man; whence our Term of Alderman. And this is as good a Foundation to Prove that the Apostles were Aldermen, in the City acceptation of the Word; or that our Aldermen are all Bishops and Apostles; as to Prove that Presbyters:

bish'pers and Bish'ps are all one, from the Childish Gingle of the Words.

It wou'd be the same thing, if one shou'd undertake to Confront all Antiquity, and Prove against all the Histories, that the Emperors of Rome were no more than Generals of Armies, and that every Roman General was Emperor of Rome; because he cou'd find the word *Imperator* sometimes apply'd to the General of an Army.

Or as if a Common-wealth-man shou'd get up, and say, that our former Kings were no more than our Dukes are now; because the Stile of Grace, which is now given to Dukes, was then given to Kings.

And suppose that any one were put under the Pennance of Answering to such Ridiculous Arguments; what Method wou'd he take, but to shew that the Emperors of Rome, and former Kings of England, had Generals of Armies and Dukes under them, and Exercis'd Authority over them?

Therefore when we find it given in Charge to Timothy, the first Bishop of Ephesus, how he was to Proceed against his Presbyters, when they Transgressed; to Sit in Judgment upon them, Examine witnesses against them, and pass Censures upon them, it is a most Impertinent Logomachy to argue from the Etymology of the Words, that notwithstanding of all this, a Bishop and a Presbyter are the same thing. Therefore that one Text, in Tim. v. 19. is sufficient to silence this Pitiful Clamour of the Presbyterians; our English reads it, *against an Elder*, which is the Literal Translation of the word Presbyter, *κατὰ ἀρχούσιον*, *against a Presbyter receive not an Accusation*, but before two or three witnesses; and, *them that sin Rebuke before all*; *that others also may fear*. Now, upon the Presbyterian Hypothesis, we must say that Timothy had no Authority or Jurisdiction over that Presbyter, against whom he had Power to Receive Accusations, Examine witnesses, and pass Censures upon him: And that such a Presbyter had the same Authority over Timothy— which is so Extravagant and against Common Sense, that I will not stay longer to Confute it; and think this enough to have said concerning the Presbyterian Argument from the Etymology of the words Bishop and Presbyter.

And

And this likewise Confutes their other Pretence, which I have mention'd; that the Ancient Bisb:pricks were only Single and Independent Congregations, or Parishes. This is a Topick they have taken up but of late (being Beaten from all their other Holds) and Launched by Mr. David Clarkson, in a Book which he Entitules *Primitive Episcopacy*; which has given occasion to an Excellent Answer, by Dr. Hen. Maurice, call'd *A Defence of Diocesan Episcopacy*, Printed 1691. which, I suppose, has ended that Controversie, and hindred the World from being more troubl'd upon that Head. And their other little Shift, and as Groundles, that the Primitive Bisb:ps were no other than their Moderators, advanced more lately by Gilb. Rule late Moderator of the General Assembly in Scotland, has been as Learnedly, and with great Clearness of Reason, Confuted by the Worthy J. s. in his *Principles of the Cyprianick Age*, Printed 1695.

But, as I said, that Text, 1 Tim. v. 19. has made all these *Pretences* wholly useless to the *Presbyterian*s. For supposing their most Notorious false supposition, as if the Bisb:pricks of *Jerusalem*, *Rome*, *Alexandria*, or *London*, consisted but of one single Congregation, and that such Bisb:ps had no Presbyters under them; but that all Presbyters were Equally Bisb:ps; I say, supposing this, then it must follow from what we Read of *Timothy*, that one Bisb:p or Presbyter had Jurisdiction over other Bisb:ps or Presbyters; which will Destroy the *Presbyterian* Claim of Parity, as much as their Confession to the Truth, and plain Mitter of Fact, that Bisb:ps had Presbyters under their Jurisdiction; and that they were Distinct Orders: Notwithstanding that a Bisb:p may be call'd *Diacon* or a *Deacon*, or *Minister of Christ*; and likewise *Procurer*, an *Elder* or *Grave Man*, which is a Term of Magistracy and Dignity, and not ty'd to *Age*: And a Presbyter may likewise, in a sound Sense, be call'd a *Bisb:p*, that is, an *Overseer* or *Shepherd*, which he truly is over his Particular Flock; without denying at all his Dependance upon his Bisb:p and Overseer:

V. As under the Term of *Priest*, the *High-Priest* was Included, without Destroying his Supremacy, over the other Priests, Against which *Korah* and his *Presbyters*, or Inferiour Priests arose. And if the *Presbyterians* will take his word, whom, of all the Fathers, they most Admire, and Quote often on their side, that is, St. *Jerom*, he will tell them, in that very Epistle

Epistle (ad Corin.) which they boast favours them so much, That what Aaron, and his Sons, and the Levites were in the Temple, that same are Bishop, Presbyter, and Deacon in the Church.

And long before him, Clemens Romanus in his Epist. to the Corinthians, makes frequent Allusion to the Episcopacy of the Levitical Priesthood, and argues from thence to that of the Christian Church. Thus Paragraph 40. Τῷ γὰρ Ἀρχιεγεῖτιν δεῖλοντας δέ-  
To the High-Priest (says he) were δοκεῖν εἰσὶν τοῖς Ιερεῦσιν ἰδίᾳ. &  
allotted his proper Offices; to the τὸν δὲ μεστράντην, καὶ λειτους ἰδίᾳ  
Priests, their proper place was as- διακονίαν θίνειν); λαζαρὸς αὐθεόμος  
signed; and to the Levites their τοῖς λαζαροῖς μεστράντην δέδει.  
services were appointed; and the Lay-men were restrain'd within the  
preceps to Lay-men. And Paragraph 42. he applies that Scripture, Hs. LX. 17. to the Officers of the Christian Church, and renders it thus; I will Constitute their Bishops in Righteousness, and their Deacons in Faith. The Greek Translation of the LXX has it thus. I  
will give thee Ruler's (or Princes) δῶν τὰς ἀποκτήσεις εἰς εἰρήνην, καὶ  
in Peace; and thy Bishops in Right- τὰς Ἐπισκοπές εἰς δικαιοσύνην.  
teueness.

It was the frequent Method of these Primitive Fathers to Reason thus from the Parallel twixt the Law and the Gospel, the one being an Exact Type of the other, and therefore being fulfill'd in the other. And in this they follow'd the Example of Christ, and the Apostles; who argu'd in the same manner, as you may see Matth. v. 1 Cor. x. the whole Epistle to the Hebrews, and many other Places of the New Testament.

VI. Now the Presbyterians are desir'd to shew any one Disparity betwixt their Case and that of Korah; who was a Priest of the second Order, that is, a Presbyter; and withdrew his Obedience from the High-Priest with other Mutinous Levites: For, ther was no matter of Doctrine or Worship betwixt them and Aaron; nor any other Dispute but that of Church-Government. And, by the Parallel betwixt the Old Testament and the New, Korah was a Presbyterian, who Rose up against the Episcopacy of Aaron. But this Case is brought yet nearer home; for, we are told (Jude xi.) of those under the Gospel, who perish in the gain-saying of Korah: And in the Epist. of Clem. Rom. to the Corinthians, before Quoted, Paragraph 43. He plainly applys this Case of Korah, to the state of the Christian Church; shewing at large, that as Moses, by the

Com-

Command of God, Determin'd the Pretensions of the Twelve Tribes to the Glory of the Priesthood, by the Miraculous Budding of Aaron's Rod, which was after the Schism and Punishment of Korah and his Company. so likewise, he says, the Apostles fore-knowing, by Christ, that Dissentions wou'd arise also in the Christian Church, by various Pretenders to the Evangelical Priesthood, did Settle and Establish, not only the Persons themselves; But gave Rules and Orders for continuing the Succession after their Deaths, as I have before Quoted his Words. So that it is plain from hence, That the Evangelical Priesthood, is as Positively, and Certainly Establish'd, and Determin'd, in the Succession of Ecclesiastical Ordination, as the Levitical was, in the Succession of Aaron. And consequently, that the Rebellion of Presbyters from under the Government of their Bishops, is the same Case as the Rebellion (for so it is call'd, Numb. xvii. 10.) of Korah and his Levites, against Aaron; who had as good a Pretence against him from the word Levite, which was Common to the whole Tribe; as the Presbyterians have against Bishops, from the Name Bishop and Presbyter, being us'd sometimes promiscuously, and apply'd to the Clergy in General; which is a Term that Includes all the Orders of the Church, as Levite did among the Jews.

VII. But, to leave the fruitless Contest about words, let this Matter be Determin'd, as other Matters of Fact are.

If I pretend to succeed any Man in an Honour or Estate, I must name him who had such an Estate or Honour before me; and the Man who had it before him; and who had it before him; and so up all the way to him who first had it; and from whom all the rest do derive; and how it was lawfully deduc'd from one to another.

This the Bishops have done, as I have shewn; and can name all the way backward, as far as History goes, from the Present Bishop of London, (for example) to the first Plantation of Christianity in this Kingdom: So, from the present Bishop of Lyons up to Irenæus the Disciple of St. Polycarp, as before is told. The Records are yet more certain in the Great Bishopricks of Rome, Antioch, Alexandria, and others, while they lasted in the World. And tho' the Records may not be Extant of every small Bishoprick, which was less taken notice of; as the Names of many Kings are lost, in obscure Nations; of many Mayors or Sheriffs, who, notwithstanding have as cer-

tainly Succeeded one another, as where the Records are Preserv'd. I say, tho' every *Bishop* in the World cannot tell the Names of all his *Predecessors* up to the *Apostles*, yet their *Succession* is certain: And in most Christian Nations there are *Bishops* who can do it; which is a sufficient Proof for the rest, all standing upon the same Bottom, and being Deriv'd in the same Manner.

Now, to Ballance this, it is Desir'd, that the *Presbyterians* wou'd shew the Succession of any one *Presbyter* in the World, who was not likewise a *Bishop*, in our acceptation of [the Word], in the like manner, from the *Apostles*.

Till when, their small *Criticisms* upon the *Etymology* of the Words, *Bishop* or *Presbyter*, is as poor a Plea, as if I shou'd pretend to be Heir to an Estate, from the likeness of my Name to somebody who once had it.

And here I cannot choose but apply the Complaint of our *Saviour*, *John v. 43.* If any come, in the Name of *Christ*, that is, by a Commission from Him, deriv'd down all the way, by Regular *Ordination*, him ye will not Receive: Nay, tho' he be otherwise a Man without Exception, either as to his *Life* and *Conversation*, or as to his *Gifts* and *Sufficiency* for the *Ministry*; you make this his *Commission* an *Objection* against him: For that Reason alone, you will not accept him. But, if another come in his own Name, that is, with no *Commission*; but what he has from himself; his own *Opinion* of his own *Worthiness*; giving out that *himself is some Great One*, (*Act. viii. 9.*) him ye will Receive, and Follow and Admire him; *Heaping to your selves Teachers, having Itching Ears*, as it was Prophesy'd of these most degenerate Times, *2 Tim. iv. 3.*

But as to those well-dispos'd *Quakers*, for whose Information Chiefly I have wrote this *Discourse*, I must suppose that their Inquiry is wholly concerning the several *Titles* of *Bishops*, *Presbyterians*, *Independents*, &c. to the true *Succession* from the *Apostles*: That it may thereby be known, to which of all these they ought to go for *Baptism*.

This I have shewn, in behalf of *Episcopacy*; and put the *Presbyterians* to prove their *Succession*, in the Form of *Presbytery*, which they can never do: Because, as I have said before, the *Chronology* of the *Church* does not Compute from the *Succession* of the *Presbyters*,

Presbyters, but only of the *Bishops*, as being the *Chief Governors* of the *Church*. And therefore, tho' in many *Bishopricks*, the *Roll* of their *Bishops* is preserv'd from the *Apostles* to this Day; yet there is not one bare *Presbyter*, that is, the *Minister* of a *Parish*, and no more, no not in all the *World*, who can give a *Roll* of his *Predecessors*, in that *Parish*, half way to the *Apostles*, or near it: For, from the first Plantation of *Christianity*, the *Church* was Divided into *Bishopricks*; this was necessary for the *Government* of the *Church*: But it was not so early Sub-divided into *Parishes*. The *Presbyters*, at first, attending upon the *Bishop*, were sent out by him, to such *Places*, and for such *Time* as he thought fit; and Returning, gave Account of their *Stewardships*, or were *Visited*, and *Changed* by him, as he saw Cause: And therefore, tho' one might come after another, in the Place where he had *Ministr'd* before; yet they cou'd not Properly be said to *Succeed* one another; as (to speak Intelligibly to the *Quakers*) many of them do Preach after *G. Fox*, yet none of them are said to *Succeed* him.

I have been thus long upon the *Presbyterians*, because they only, of all our *Dissenters*, have any *Pretence* to *Succession*. And what I have said, as to them, must Operate more strongly against the later *Independent*, *Baptist*, &c. who have not the Face to Pretend to *Succession*, but set up merely upon their own pretended *Gifts*.

VIII. But what are these *Gifts*, which they so Highly *Boast*?

1. An *Inward*, and more than *Ordinary* Participation of the *Graces* of the Holy Spirit.

2. A *Fluency* and *Powerfulness* in *Preaching* and *Praying*.

I know of no other *Gifts* that any of our *Dissenters* pretend to, unless they will set up for *Miracles*, as *G. Fox*, &c. And other *Dissenters* did likewise pretend to the same, at their first setting out, to amuse the People; but (as the *Quakers*) have let it drop afterwards, to stop any further Examination of it; having already serv'd their Turn by it.

But, as to these pretended *Gifts*, if we may trust to our Saviour's Rule, of knowing the *Tree* by its *Fruits*, we cannot think it the *Holy Spirit* of which these Men did partake, who fill'd these three *Nations* with *Blood* and *Slaughter*; and whose *Religion* was never otherwise Introduc'd, than by *Rebellion*, in any Country whither-soever it has yet come.

And as to that *Volubility* of *Tongue*, which they Boast, as the main *Proof* of their *Mission*, we have found it by Experience, that a little *Confidence* and *Custom*, will Improve very slender *Judgments*, to great *Readiness* in that sort of *Talent*.

And the *Powerfulness* which is found in it by some, who are affected with a *Dismal Tone*, *Wray Faces*, and *Antick Gestures*, is not more but less, if there be either *Method* or *Sense* in the *Discourse*: Which shews their *Passion* to proceed not from *Reason*, but *Imagination*.

The *Scots Presbyterian-Eloquence* affords us *Monstrous Proofs* of this; but not so many, as you may have from *Eye and Ear-Witnesses*.

Such *Course*, *Rude*, and *Nasty Treatment of God*, as they call *Devotion*; as in it self, it is the highest *Affront* to The *Divine Majesty*; so has it Contributed, in a very great Measure, to that wild *Atheism*, which has always attended these sort of *Inspirations*: It seeming to many, more Reasonable to Worship no *God* at all, than to set up one, on purpose to *Ridicule* Him.

But this sort of *Enthusiasm* presumes upon a *Familiarity* with *God*, which breeds *Contempt*, and Despises the *Sobriety* of *Religion*, as a low Dispensation. I Recommend to the Reader that Excellent *Sermon*, upon this Subject, of Dr. *Hicks*, call'd *The Spirit of Enthusiasm Exorcis'd*. And I desire those to consider, who are most taken with these seeming Extraordinary Gifts of *Volubility* and *Nimbleness* in *Prayer*, that the most wicked Men are capable of this Perfection; none more than *Oliver Cromwell*, especially when he was about some *Nefarious wickedness*: He continu'd most *Fluently* in this *Exercise*; all the time that his *Cut-throats* were *Murthering* of his Royal Master. And his *Gift* of *Prayer* was greatly Admir'd. *Major Weir of Edinborough*, was another great Instance, who was strangely Ador'd for his *Gifts*, especially of *Prayer*, by the *Presbyterians* in *Scotland*; while, at the same time, he was wallowing in the most *Unnatural* and *Monstrous Sins*. See his Stupendous Story in *Ravillac Redivivus*.

There are many Examples of this Nature, which shew that this *Gift* is attainable by *Art*. Dr. *Wilkins* (the Father of the *Latinidarians*) has given us the *Receipt*, in his *Gift of Prayer*.

Yet none of the Performances of these *Gifted men* are any ways Comparable (as to the wonderful *Readiness* in which they Boast)

to the *Extempore Verses* of *Westminster School*, which *Isaac Vossius* cou'd not believe to be *Extempore*, till he gave the Boys a *Theme*, which was *senes bis Pueri*, and he had no sooner spoke the Words, but he was immediately Pelted with Ingenious *Epigrams* from four or five Boys.

So that this *Volubility* in *Prayer*, which is the *Gift* our *Dissenters* do most Glory in, may be deduc'd from an *Original* far short of *Divine Inspiration*.

But suppose that they had really those wonderful *Gifts* which they pretend to, yet were this no ground at all to Countenance or Warrant their makeing a *Schism*, upon that Account.

This Case has been Rul'd in a Famous and most Remarkable Instance of it, which God was pleas'd to permit, (for the future Instruction of His Church) at the first setting out of the *Gospel*, in the very Days of the *Apostles*.

Then it was that *Christ*, having *Ascended up on High*, gave many and *miraculous Gifts* unto Men; which was necessary towards the first Propagation of His *Gospel*, in Opposition to all the Established *Religions* and *Governments* then in the World, and under their *Persecution*.

But these *Gifts of Miracles* did not always secure the *Possessors* from *Vanity*, and an high Opinion of themselves, to the disparagement of others; and even to break the *Order* and *Peace* of the *Church*, by advancing themselves above their *Superiors*; or thinking none *Superior* to themselves.

The Great *Apostle of the Gentiles* was not free'd from the *Temptation* of this; whom the *Messenger of Satan* was sent to buffet, least he shou'd be Exalted above measure, thro' the Abundance of the *Revelations* which were given to him, 2 Cor. xii. 7. Nay more, our Blessed Saviour tells of those who had *miraculous Gifts* bestow'd upon them, and yet shou'd be finally *Rejected*, Matth. vii. 22, 23. Therefore He Instructs His Disciples not to Rejoyce in those *Miraculous Gifts* which he bestow'd upon them, but rather that their *Names* were written in *Heaven*, Luke x. 20. which supposes, that they might have such *Gifts*, and yet their *Names* not be written in *Heaven*.

And when He taught them how to *Pray*, He added no Petition for such *Gifts*, but only for the *Remission* of their *Sins*, and the *Sanctifying Graces* of the Holy Spirit; which are, as most Profitable to Us, so most Precious in the sight of God.

Now

Now some who had these *Miraculous Gifts* made ill use of them, and occasion'd a great *Schism* (the first in the *Christian Church*) at *Corinth*. They were *Exalted above Measure*, in their own *Gifts*; and therefore Refus'd to submit themselves to those who were their *Superiors* in the *Church* (who, perhaps, had not such *Gifts* as they had) but set up for themselves, and drew Parties after them, who were Charm'd with their *Extraordinary Gifts*; thinking that the Participation of the *saving Graces* of the *Holy Spirit* must there Chiefly be Communicated, where God had bestow'd such *wonderful Gifts*. And they laid more stress upon the *Personal Qualifications* of these *Ministers of God*, than upon the *Observance* of that *Order* and *Constitution* which He had Commanded; which was, in Effect, preferring *Men to God*, and trusting to the *Instruments* rather than to the *Author* of their *Religion*; as if thro' the *Power* and *Holiness* of the *Administrators* of God's *Institutions*, and not from *Him* alone, the *Graces* which were Promis'd to the due *Observance* of them, were convey'd. *Act.* iii. 12.

And this, as it turn'd Men from *God*, to Trust in *Man*, so, as a necessary Consequence of it, it begot great *Emulations* among the People for one *Teacher* against another, even (sometimes) when it was not the Fault of the *Teachers*. For People being once let loose from *Government* and *Order*, to follow the *Imaginations* of their own *Brain*, will run farther than their first *Seducers* did Intend; and will Carve for themselves.

Thus, in the *Schism* of the *Church* at *Corinth*, one was for *Paul*, another for *Apollos*, another for *Cephas*, &c. much against the Minds of these good *Apostles*; but having been once unsettl'd by the *Pride* and *Ambition* of *Seducers*, they *Heaped to themselves Teachers*, having *itching Ears*; and made *Divisions* among themselves, Pretendingly in behalf of *Christ* and His *Apostles*, but in Effect, tending to Divide *Christ* and His *Apostles*, as all *Schisms* do.

Against these St. Paul Disputes with wonderful force of *Reason* and *Eloquence*; particularly in the xii Chap. of his first *Epistle* to these same *Corinthians*; wherein, from the Parallel of the *Unity* of *Members* in the same *Body*, he admirably Illustrates, That the many *Different* and *Miraculous Gifts* which were then Dispensed all from the same *Spirit*, cou'd be no more an Argument for any to Advance himself beyond his own Station in the *Church*, than for one *Member* of the *Body*, tho' an *Eye* or a *Hand*, the most *Useful* or *Beautiful*,

to Glory it self against the *Inferior Members* (who are all Actuated by the same *Soul*) or not to be Content with its *Office* and *Station* in the *Body*, and due *Subordination* to the *Head*. Thence the *Apostle* goes on, and makes the Application in the xiith. Ch. p. That the most Exalted *Spiritual* or even *Miraculous Gifts* cou'd not only not Excuse any *Schism* to be made in the *Body*, that is, the *Church*; But that if any who had such *Gifts*, did not employ them for the Preservation of the *Unity* of the *Church*, which is very properly Express'd by *Charity*, i. e. *Love* for the whole *Body*, such *Gifts* wou'd Profit him *Nothing*, loose all their *Vertue* and *Efficacy*, as to the Possessor, and be rather an *Aggravation* against him, than any *Excuse* for him, to withdraw his *Obedience* from his lawful *Superiors*, and *Ulurp* the *Office* of the *Head*; and so make a *Schism* in the *Body*, upon the account of his *Gifts*; which tho' they were as great as to speak with the *Tongues* of *Men* and *Angels*; to understand all *Mysteries*, and all *Knowledge*; to have all *Faith*, even to Remove *Mountains*; and such a *Zeal* as to give all his *Goods* to the *Poor*, and his very *Body* to be *Burned*, yet, if it be done in *Schism*, out of that *Love* and *Charity* which is due to the *Body*, and to its *Unity*, all is *Nothing*, will profit him nothing at all.

And no wonder, when all that *Heavenly Glory* in which *Lucifer* was Created, cou'd avail him nothing, when he kept not his first *Principality*, but Aspir'd Higher, and made *Jude* 6. a *Schism* in the *Hierarchy* of *Heaven*.

How then shall they who have (as St. *Jude* expresses it) left their own *Habitation*, or *Station* in the *Church*, and advanc'd themselves above their *Bishops*, their lawful *Superiors*, the *Heads* and *Principles* of *Unity*, next and immediately under *Christ*, in their Respective *Churches*, upon pretence of their own Personal *Gifts* and *Qualifications*, and thereby make a *Schism* in the *Terrestrial Hierarchy* of the *Church*; which is the *Body* of *Christ*, the *Fulness* of him who Filleth all in all: How shall they be Excus'd for this, whose pretended *Gifts* are in nothing *Extraordinary*, except in a *Furious Zeal* without *Knowledge*, and a *Volubility* of *Tongue*, which proceeds from a *Habit* of *Speaking* without *Thinking*; and an *Affurance* that is never out of *Coursetance* for Ten Thousand *Blunders*, which wou'd *Dash* and *Confound* any *Man* of *Sense* or *Modesty*, or that consider'd the *Presence* of *God*, in which he spoke?

If those truly *Miraculous Gifts*, which were made a Pretence for the *Schism at Corinth*, were not sufficient to justifie that *Schism*: How *Ridiculous* and much more *wicked* is the *pretence* of our *Modern Gifted-men*, who have pleaded their *Delicate Gifts* as a sufficient Ground for all that *Schism* and *Rebellion* which they have Rais'd up amongst us!

If the real *Gifts* and *Inspirations* of the *Holy Spirit* were *Stinted* and *Limited* by the *Governors* of the *Church*, to avaid *Schism* and *Confusion* in the *Church*: If the *Prophets* were *Confin'd* as to their <sup>1 Cor. xiv.</sup> *Number*, to *Two*, or at the most *Three* at a time; some from v. 26. ordered to *hold their Peace*, to give place to others; others to *keep silence* for want of an *Interpreter*; and the *women* (tho' <sup>1 Tim. ii. 12.</sup> *Gifted* or *Inspir'd* as many then were) totally *silenc'd* in the *Church*, or *Publick Assemblies*: What *Spirit* has Possess'd our *Modern Pretenders to Gifts*, that will not be subject to the *Prophets*, nor to the *Church*, nor to any *Institutions* whether *Divine* or *Humane*! But if their *Superiors* pretend to *Direct* them in any thing, they cry out, what! will you *stint* the *Spirit*! And think this a sufficient Cause to break quite loose from their *Authority*, and set up an open *Schism* against them, upon *Pretence* of their wonderful *Gifts*. forsooth!

That first *Schism* in the *Church* of these *Corinthians* was vigorously oppos'd by the *Apostles* and *Bishops* of the *Church*, at that time. They, like good *watch-men*, wou'd not give way to it, knowing the fatal Consequences of it.

This produc'd *Two Epistles* from St. Paul to the *Corinthians*, and *Two* to them from St. *Clement*, then *Bishop of Rome*, which are preserv'd, and handed down to us. It was this same occasion of *Schism*, which so early began to *Corrupt* the *Church*, that led the *Holy Ignatius* (who flourith'd in that same Age) to press so Earnestly in all his *Epistles* to the several *Churches* to whom he wrote, the Indispensable obligation of a strict *Obedience* to their Respective *Bishops*. That the *Laity* shou'd submit themselves to the *Presbyters* and *Deacons*, as to the *Apostolical College* under *Christ*; and that the *Presbyters* and *Deacons*, as well as the *Laity*, shou'd Obey their *Bishop*, as *Christ Himself*, whose Person he did i Represent: That therefore whoever kept not *Outward Communion* with his *Bishop*, did forfeit his *Inward Communion* with *Christ*: That no *Sacraments* were *Valid*, or *Acceptable* to *God*, which were not celebrated

brated in Communion with the *Bishop*. That nothing in the *Church* shou'd be done, nor any *Marriage Contracted* without the *Bishop's Consent, &c.* As you will see hereafter.

These clear Testimonies forc'd the *Presbyterians* (because they were not in a Temper to be Convinc'd) to deny these *Epistles of St. Ignatius* to be Genuine. But they have been so fully Vindicated, particularly by the most Learned *Bishop of Chester*; Dr. Pearson, as to silence that *Cavil*, and leave no Pretence remaining against *Episcopacy* in that Primitive and *Apostolical Age*.

### S E C T. III.

*Objection from the Times of Popery in this Kingdom; as if that did Un-Church, and consequently break the Succession of our Bishops.*

I must now Account for an Objection, which with some, seems a mighty one, even enough to overthrow all that I have said concerning the *Succession of our Bishops*: And that is, the long *Mid-night of Popery*, which has, in old Time, Darken'd these Nations.

Well. The *Succession*, of which I have been speaking, was no Part of that Darkness; and we have, by God's Blessing, recover'd ourselves, in a great Measure, from that Darkness. But that Darkness was such, as, with some, to Destroy the *Episcopal Succession*; because, as they say, such great Errors, especially that of *Idolatry*, does quite *Un-church* a People; and consequently must break their *Succession*.

I. This, by the way, is a *Popish Argument*, tho' they that now make it, are not aware of it. For the *Church of Rome* argues thus, That *Idolatry* does *Un-church*; and therefore, if she was *Idolatrous*, for so long a time as we charge upon her, it will follow that, for so many Ages, there was no *Visible Church*, at least, in these *western Parts of the World*. And *Arianism* (which is *Idolatry*) having broke in several times upon the *Church*; if *Idolatry* did quite *Un-church*, and Break the *Succession*, ther wou'd not be a *Christian Church* hardly left in the World! The Consequence

of which wou'd be as fatal to the *Church of Rome*, as to us: Therefore let her look to that Position, which she has advanced against us, that *Idolatry* does *Un-church*.

II. But that it does not *Un-church*, I have this to offer against those *Papists*, *Quakers*, and *Others* who make the Objection.

1. If it does quite *Un-church*, then cou'd no *Christian* be an *Idolater*; because, by that, he wou'd, *ipso facto*, cease to be a Member of the *Christian Church*: But the *Scripture* does suppose that a *Christian* may be an *Idolater*: Therefore *Idolatry* does not *Un-church*. The *Minor* is prov'd, 1 Cor. v. 11. If any Man that is called a Brother (that is, a *Christian*) be a Fornicator, or Covetous, or an *Idolater*—Nay, Eph. v. 5. a covetous man is call'd an *Idolater*; and Col. iii. 5. Covetousness is *Idolatry*. So that, by this Argument, Covetousness does *Un-church*. If it be said, that Covetousness is call'd *Idolatry*, only by Allusion, but that it is not *Formal Idolatry*: I know no Ground for that Distinction. The *Scripture* calls it *Idolatry*, and makes no Distinction. But,

2dly, In the first Text quoted, 1 Cor. v. 11. both Covetousness and *Idolatry* are Nam'd; so that, you have both *Material* and *Formal*, or what other sort of *Idolatry* you please to fansie.

I grant, that, in one sense, *Idolatry* does *Un-church*; that is, while we continue in it, it renders us Obnoxious to the *wrath of God*; and forfeits our Title to the *Promises* which are made to the *Church* in the *Gospel*: But, so does *Fornication*, *Covetousness*, and every other *Sin*, till we *Repent*, and *Return* from it. But none of these Sins do so *Un-church* us, as to Exclude our Returning to the *Fold*, by sincere *Repentance*; or to need a second *Baptism*, or *Admission* into the *Church*: Neither does *Idolatry*: Do I then put *Idolatry* upon the level with other common Sins? No, far from it. Every *Scab* is not a *Leprosie*; yet a *Leper* is a *Man*, and may Recover his Health. *Idolatry* is a fearful *Leprosie*; but it does not therefore quite *Un-church*, nor throw us out of the *Covenant*. For, if it did, then wou'd not *Repentance* heal it; because *Repentance* is a great Part of the *Covenant*. And therefore, since none deny *Repentance* to an *Idolater*; it follows that he is not yet quite out of the *Covenant*. Some of the Ancients have deny'd *Repentance* to *Apostacy*, yet granted it to *Idolatry*; which shews that they did not look upon *Idolatry* to be an absolute *Apostacy*; for every *Sin* is an *Apostacy*, in a Limited sense.

2. Let us, in this Disquisition, follow the Example before mention'd, of the *Apostles* and *most Primitive Fathers*, to measure the *Christian Church* with its exact *Type*, the Church under the *Law*; which are not *Two Churches*, but *Two States* of the same *Church*, for it is the same *Christian Church*, from the first Promise of *Christ*, *Gen. iii. 15.* to the End of the *World*. And therefore it is said, *Heb. iv. 2.* That the *Gospel* was Preached unto *Them*, as well as unto *Us*. And these two *States* of the *Church*, *before and after Christ*, do Answer, like a pair of *Indextures* to one another; the one being, to an *Iota* fulfilled in the other. *Math. v. 18.*

Now we find frequent Lapses to *Idolatry* in the *Church* of the *Jews*: Yet did not this *Un-church* them; no, nor deprive them of a competent measure of God's *Holy Spirit*; as it is written, *Neb. ix. 18, 20.* *Rea, when they had made them a molten calf, and said, this is thy God——yet thou, in thy manifold Mercies, forsookest them not——Thou gaveſt thy good spirit to instruct them, &c.*

And let it be here observ'd, That tho' God sent many *Prophets* to Reprove the great *wickedness* and *Idolatry*, as well of their *Priests* as *People*; yet none of these *Holy Prophets* did separate Communion from the *wicked Priests*: They wou'd not joyn in their *Idolatrous Worship*; but in all other Parts, they joyn'd with them; and set up no opposit *Priesthood* to them. So little did the *Prophets* think that their *Idolatry* had either *Un-church'd* them, or broke the *Succession* of their *Priests*; or that it was Lawful for any, how *Holy* soever, to usurp upon their *Priesthood*, and supply the Deficiencies of it to the *People*. And apply to this, what I have before shewn, in the words of *St. Clement*, whose Name is written in the *Book of Life*, That the *Evangelical Priesthood*, is as surely fixed, in the *Bishops* of the *Church*; and its *Succession* continu'd in those *Ordain'd* by them, as the *Levitical Priesthood* was confirm'd by the Budding of *Aaron's Rod*, and to be continu'd in that *Tribe*.

III. And here let our *Korahites*, of several sizes, take a view of the Heinousness of their *Schism*; and let them not think their Crime to be nothing, because they have been taught, with their Nurses Milk, to have the utmost abhorrence to the very Name of a *Bishop*; tho' they cou'd not tell why. Let them rather consider seriously the misfortune of their Education, which shou'd make them Strangers, to all the rest of the *Christian World* but

themselves in a Corner ; and to all the former Ages of Christianity.

They have been told that *Episcopacy* is *Papery* ; because the *Papists* have *Bishops*.

So have they *Presbyters* too, that is, *Parish Priests* : They have the *Creed* likewise, and the *Holy Scriptures* ; and all these must be *Papist*, if this be a good Argument.

But, are they willing to be undeceived ? Then they must know that *Episcopacy* has none so great an Enemy as the *Papacy* ; which wou'd Engrosls the whole *Episcopal Power*, into the single See of *Rome* ; by making all other *Bishops* absolutely dependent upon that, which only they call the *Apostolical Chair*. And no longer since than the *Council of Trent*, the Pope endeavor'd, with all his Interest, to have *Episcopacy*, except only that of the *Bishop of Rome*, to be declar'd not to be *Fide Divina*. By which non other *Bishops* cou'd claim any other Power, but what they had from Him. But that *Council* was not so quite Degenerated as to suffer this to pass.

And the *Jesuits*, and *Others*, who Disputed there on the Pope's part, us'd those same Arguments against the *Divine Right of Episcopacy*, which from them, and the *Papist Canonists* and *Schoolmen* have been lick'd up by the *Presbyterians* and others of our *Dissenters*. They are the same Arguments which are us'd by Pope and *Presbyter* against *Episcopacy*.

When the Pope could not carry his Cause against *Episcopacy* in the *Council of Trent*, he took another Method, and that was, to set up a vast Number of *Presbyterian Priests*, that is, the *Regulars*, whom he Exempted from the *Jurisdiction* of their respective *Bishops*, and fram'd them into a *Method* and *Discipline* of their own, accountable only to *Superiors* of his, and their own contriving, which is exactly the *Presbyterian Model*.

These *Usurpations* upon the *Episcopal Authority*, made the Famous *Archbishop of Spalato*, quite his great Preferments in the *Church of Rome*, and Travel into *England*, in the Reign of King *James I.* to seek for a more *Primitive* and *Independent Episcopacy*. Himself, in his *Consilium Profectionis*, gives these same Reasons for it : And that this shameful *Depression* and *Prostitution* of *Episcopacy*, in the *Church of Rome*, was the cause of his leaving her.

He observ'd truly, that the further we search upward in *Antiquity*, there is still more to be found of the *Episcopal*, and less of the *Papal Eminency*.

St. Ignatius is full, in every line almost, of the high Authority of the *Bishop*, next and immediately under *Christ*; as all the other Writers in those Primitive Times: But there is a profound silence in them all of that *Supremacy* in the *Bishop* of *Rome*, which is now claim'd over all the other *Bishops* of the *Catholick Church*: Which cou'd not be, if it had been then known in the World. This had been a short and effectual Method, whereby St. Paul, or St. Clement might have quieted the great *Schism* of the *Corinthians*, against which they both wrote, in their *Epistles* to them; to bid them refer their Differences to the *Infallible Judge of Controversy*, the Supreme *Pistor* at *Rome*. But not a word like this. Especially considering that St. Peter was one, for whom some of these *Corinthians* strove. (1 Cor. i. 12.) against those who preferred others before Him.

The *Usurp'd Supremacy* of the later *Bishops* of *Rome* over their *Fellow-Bishops*, has been as Fatal to *Episcopacy*, as the Rebellion of our yet later *Presbyters* against their Respective *Bishops*.

And indeed, whoever wou'd write the true History of *Presbyterianism*, must begin at *Rome*, and not at *Geneva*.

So very *Groundless*, as well as *Malicious*, is that popular Clamour of *Episcopacy* having any Relation to *Papery*. They are so utterly Irreconcilable, that it is impossible they can stand together: For that moment that *Episcopacy* were Restor'd to its Primitive Independency, the *Papacy*, that is, that *Supremacy*, which does now distinguish it, must *ipso facto* cease. But enough of this; for I must not digress into various Subjects.

I have shewn, in Answer to the Objection of the Ages of *Papery* in this Kingdom, that all those *Errors*, even *Idolatry* it self, does not Un-church, nor break Succession. And 2dly, I have Exemplif'd this from the Parallel of the *Jewish Church*, under the *Law*. Then applying of this to our Case, I have vindicated *Episcopacy* from the Imputation of *Papery*. - I will now go on to further Reasons, why the Succession of our present *Bishops* is not hurt by that Deluge of *Papery*, which once cover'd the face of this Land.

IV. The end of all *Government*, as well in the *Church* as *State*, is to preserve *Peace*, *Unity*, and *Order*; and this cannot be done,

if the *Male-administration* of the *Officers* in the *Government*, did *Vacate* their *Commission*; without its being *Re-call'd* by those who gave such *Commission* to them. For then, 1<sup>st</sup>. Every *Man* must be *Judge*, when such a *Commission* is *Vacated*; and then no *Man* is bound to obey longer than he pleases. 2<sup>dly</sup>, One may say it is *Vacated*, another not; whence perpetual Contention must arise.

A *Man* may *Forfeit* his *Commission*, that is, do those things, which give just Cause to his *Superiors* to take it from him: But it is not actually *Vacated*, till it be actually *Recall'd* by those who have lawful Power to take it from him: Otherwise their cou'd be no *Peace* nor *Certainty* in the *World*, either in *Publick* or in *Private* affairs. No *Family* cou'd subsist. No *Man* enjoy an *Estate*. No *Society* whatever cou'd keep together: And the *Church* being

*an Outward Society* (as shewn in the *Discourse of Water* Sect. iii. r. 1. *Baptism*) must consequently subsist by those *Laws* which are indispensable to every *Society*. And tho' *Idolatry* does justly *Forfeit* the *Commission* of any *Church*, in this sense, that God's Promises to Her being *Conditional*, He may justly take her *Commission* from her, and *Remove* her *Candlestick*: Now tho' her *Commission* be thus *Forfeitable*, yet it still *Continues*, and is not actually *Vacated*, till God shall please *actually* to *Recall* it, or take it away: For no *Commission* is *Void*, till it be so *Declar'd*. Thus, tho' the *Jews* did often fall into *Idolatry*, yet (as before has been said) God did bear long with them; and did not *Un-church* them, tho' they had justly *Forfeited*. And these wicked *Husband men*, who flew those whom the *Lord* sent for the Fruits of His *Vineyard*, yet continu'd still to be the *Husband-men* of the *Vineyard*, till their *Lord* did *Dispossess* them, and gave their *Vineyard* unto others.

And *natural Reason* does enforce this: If a *Steward* abuse his *Trust*, and oppresses the *Tenants*, yet are they still oblig'd to pay their *Rent* to him, and his *Discharges* are sufficient to them against their *Landlord*, till he shall *supercede* such a *Steward*.

If a *Captain* wrong and cheat his *Soldiers*, yet are they oblig'd to remain under his *Command*, till the *King*, who gave him his *Commission*, or those to whom he has Committed such an Authority, shall *Cashier* him.

And thus it is in the *Sacerdotal Commission*, Abuses in it, do not take it away, till God, or those to whom He has Committed such

an Authority, shall *Suspend, Deprive, or Degrade* (as the *Faith Requires*) such a *Bishop* or a *Priest*.

And there is this higher Consideration in the *Sacerdotal Commission*, than in those of Civil Societies; That it being immediately from *God*, as *none* (therefore) can take this Honour to himself, but he that is called of *God*, as was *Aaron*; so can none take it away, but he that is as *Expresly* and *Outwardly* called thereunto, as *Aaron* was to be a *Priest*. For this wou'd be to *Usurp* upon *God's* immediate *Prerogative*, which is to Constitute His own *Priests*. Upon this Foundation I argue.

V. As the *necessity* of *Government*, and the general Commands in *Scripture*, of *Obedience to Government* do require our Submission to the Government in being, where there is no *Competition* concerning the *Titles*, or any that *Claims a better Right* than the *Posseſſor*: So where a *Church*, once Establish'd by *God*, tho' suffering many Interruptions, does continue, Her *Governors* ought to be acknowledg'd, where ther is no *better Claim* set up against them.

This was the Reason why our *Saviour* and His *Apostles* did, without scruple, acknowledge the *High-Priest* and *Sanhedrin* of the *Jews* in their time; tho' from the days of the *Maccabees*, ther had been great *Irruptions*, and *Breaches* in the due *Succession* of their *Priests*: and before *Christ* came, and all His time, the *Romans*, as *Conquerors*, dispos'd of the *Priesthood* as they pleas'd; and made it *Annual* and *Arbitrary*, which *God* had appointed *Hereditary* and *Unmovable*.

But ther was then no *Competition*: The *Jews* did submit to it, because they were under the subjection of the *Romans*, and cou'd have no other. No *High-Priest* claimed against him in *Possession*, but all submitted to him.

And our *Saviour* did confirm His Authority, and of the *Sanhedrin*, or Inferior *Priests* with him, (*Matth. xxiii. 2.*) saying, the *Scribes and Pharisees sit in Moses's seat*. All therefore, whatsoever they bid you observe, that observe and do. And St. Paul own'd the Authority of the *High-Priest*, *Act. xxiii. 5.*

Many Objections might have been rais'd against the Deduction of their *Succession* from *Moses*: But ther being none who claim'd any better Right than they had; therefore their *Right* was *Uncontroverted*; and by our *Saviour's* Authority was Confirm'd.

Now suppose some *Interruptions* had been in the *succession*, or *Corruptions* in the *Doctrine* and *Worship* of our *English Bishops*, in former Ages, yet (as in the Case of the *Scribes* and *Pharisees*) that cou'd have no Effect to Invalidate their *Commission* and *Authority* at the present.

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### S E C T. IV.

#### *The Assurance and Consent in the Episcopal Communion, beyond that of any other.*

I. **T**HE whole *Christian World*, as it always has been, so at this Present, it is *Episcopal*, except a few *Dissenters*, who, in less than Two Hundred years last past, have arisen, like a *wart* upon the Face of the *western Church*. For little more Proportion do our *Dissenters* here, the *Hugonots* in *France*, the *Presbyterians* in *Holland*, *Geneva*, and thereabouts, bear to the whole Body of the *Latin Church*, which is all *Episcopal*. But, if you compare them with the *Catholick Church* all over the World, which is all *Episcopal*, they will not appear so big as a *Mole*.

II. If our *Dissenters* think it much, that the *Church of Rome* shou'd be reckon'd in the List against them; we will be content to leave them out: Nay more, if we shou'd give them all those *Churches*, which own the *Supremacy of Rome* to be joyn'd with them (as they are the nearest to them) it will be so far from casting the *Ballance* on their side, that the other *Episcopal Churches* will, by far, out-number them both.

Let us then, to these *Dissenters* against *Episcopacy*, add the *Churches* of *Italy*, and *Spain* entire, with the *Popish Part* of *Germany*, *France*, *Poland* and *Hungary* (I think they have no more to reckon upon,) against these we produce the vast *Empire* of *Russia* (which is greater in Extent than all these *Popish Countries* before nam'd) *England*, *Scotland*, *Denmark*, *Sweden*, and all the *Lutheran Churches* in *Germany*, which will out-number both the *Papists* and *Presbyterians* before-mention'd. And this comparison is only made as to the *Latin Church*. But then, we have all the rest of the *Christian World*, wholly on the *Episcopal side*, against both the *Supremacy*

macy of Rome, and Parity of the Presbyterians. The whole Greek Church, the Armenians, Georgians, Mingrelians, Jacobites, the Christians of St. Thomas, and St. John in the East-Indies, and other Oriental Churches. Then in Africa, the Cophties in Egypt, and great Empire of the Abyssins in Ethiopia. These all are Episcopal, and never own'd the Supremacy of Rome: And over reckon, out of sight, all that disown Episcopacy, and all that own the supremacy of Rome with them.

III. Let me add, that among our Dissenters, every Class of them does Condemn all the rest; the Presbyterian Damns the Quaker, the Quaker Damns him, Independent, Baptist, &c. All Damn one another, and Each denys the others Ordination or Call.

So that, the Ordination of every one of them, is disown'd by all the rest; and all of them together by the whole Christian World. And if their Ordinations are not Valid, then they have no more Authority to administer the Sacraments, than any other Lay-men; and consequently, ther can be no security in Receiving Baptism from any of them.

IV. What allowances God will make to those who think their Ordination to be good enough, and that they are true Ministers of the Gospel; and, as such, do receive the Sacraments from them, I will not determine.

But they have no reason to expect the like allowances who are warned of it before-hand, and will notwithstanding venture upon it; before these Dissenters have fully and clearly acquit themselves of so Great and Universal a Charge laid against them; such an one, as must make the whole Christian World wrong, if they be in the Right! Not only the present Christian Churches, but all the Ages of Christianity since Christ. Of which the Dissenter's are desir'd to produce any one, in any Part of the World, that were not Episcopal—any one Constituted Church upon the Face of the Earth, that was not Govern'd by Bishops, distinct from, and Superior to Presbyters, before the Vaudois in Piedmont, the Hugonots in France, the Calvinists in Geneva, and the Presbyterians thence Transplanted, in this last Age, into Holland, Scotland and England.

V. If it shou'd be retorted, that neither is the Church of England without Opposers; for, that the Church of Rome opposes Her, as do likewise our Dissenters.

*Ansf.* None of them do oppose Her, in the Point we are now upon, that is, the Validity of *Episcopal Ordination*, which the *Church of Rome* does own; and the *Presbyterians* dare not deny it, because they wou'd (thereby) overthrow all their own *Ordinations*; for the *Presbyters* who *Reformed* (as they call it) from *Bishops*, receiv'd their *Ordination* from *Bishops*.

And therefore, tho' the *Episcopal Principles* do *Invalidate* the *Ordination by Presbyters*, yet the *Presbyterian Principles* do not *Invalidate* the *Ordination by Bishops*: So that the *Validity* of *Episcopal Ordination* stands safe, on all sides, even by the Confession of those who are *Enemies* to the *Episcopal Order*: and, in this, the *Bishops* have no opposers.

Whereas, on the other hand, the *Validity* of the *Presbyterian Ordinations*, is own'd by none but themselves; and they have all the rest of the World as opposite to them.

Therefore, to state the Case the most Impartially; to receive *Baptism* from these *Dissenters*, is, at least, a *hazard* of many *Thousands* to *One*; as many as all the rest of *Christianity* are more than they: But to receive it from the *Bishops*, or *Episcopal Clergy*, has no *hazard* at all, as to its *Validity*, even as own'd by the *Presbyterians* themselves.

### S E C T. V.

*The Personal Sanctity of the Administrator of the Sacraments, tho' highly Requisite on his Part, yet not of Necessity as to the Receivers, to Convey to them the Benefits of the Sacraments.*

I. **T**HE only Objection of those *Quakers*, who are otherwise convinc'd of the *Obligation* of the *Sacraments*, is the *Necessity* they think ther is of great *Personal Holiness* in the *Administrators*; without which, they cannot see how the *Spiritual Effects* of the *Sacraments* can be convey'd. But I wou'd beseech them to consider, how, by this, instead of referring the Glory to God, and lessening the *Performance of Man*, which I charitably pre-

presume (and I am confident as to some of whom I speak) that it is their true and sincere Intention; but instead of that, I do, in great Good-will, invite them to reflect whither their well-intended Zeal has turn'd the Point of this Question—even to over-magnifie *Man*, and transfer the Glory of God unto His weak *Instrument*; as if any (the least Part) of the Divine Virtue which God has annexed to His *Sacraments* did proceed from His *Minister*. If this be not the meaning (as sure it is not) why so much stress laid upon the *Sanctity of the Ministers*? as if thro' their power or holiness the *Holy Ghost* was given! . . . . . *Act. iii. 12.*

II. To obviate this pretence, our Saviour *Christ* chose a *Devil* (*John vi. 70.*) to be one of His *Apostles*; and he was sent to *Baptize* and work *Miracles* as well as the rest: And those whom *Judas* did *Baptize*, were, no doubt, as well *Baptized*, and did partake of the *Communication* of the *Spirit* (according to their Preparation for it) as much as any who were *Baptized* by the other *Apostles*; unless you will say that *Christ* sent him to *Baptize*, who had no Authority to *Baptize*, and that none shou'd receive Benefit by his *Baptism*, which wou'd be to Cheat and Delude the People; and is a great Blasphemy against *Christ*, and a distrust of His Power; as if it were *Limited* by the poor *Instrument* He pleases to make use off; whereas,

III. His *Greatness* is often most *Magnify'd* in the meanness of the *Instruments*, by which He works. Thus He destroy'd *Egypt* by *Frogs* and *Lice*; and the *Philistines* by *Emerods* and *Mice*; and sent His *Armies* of *Flies* and *Hornets* to dispossess the *Canaanites*. Out of the mouths of *babes* and *sucklings* hast thou ordained strength, because of thine enemies, that thou mightest still the enemy, and the avenger; i. e. That the Enemies of God might be confounded, when they saw His great Power Exerted by such weak and contemptible *Instruments*. The Walls of *Jericho* (the *Type* of *Spiritual* wickedness) were thrown down by the blast of seven *Rams Horns*, when blown by the *Priests* whom He had commanded: And He rebuked the Iniquity of *Balaam* by the mouth of an *Ass*, to shew that no *Instruments* are *Ineffectual* in His Hands; and made use of the mouth of *Balaam* to Prophesie of *Christ*. For this cause, says St. *Barnabus*, in his *Catholick Epistle*, c. 5. did *Christ* choose Men who were *Exceeding great Sinners* to be His *A-* *πηλοὶ παρὰ αὐτοῦ προφῆτες.*

*peoples*; to shew the Greatness of His Power and Grace; and put the Inestimable Treasure of His Gospel into Earthen Vessels, that the Praise might be to God, and not to Men.

IV. St. Paul rejoiced in Christ being Preached, tho' *Phil. i. 16.* not sincerely by those who did it; because God can bring Good out of Evil; and by wicked Instruments, Propagate His Gospel; turning their malice (even of the Devil himself) to the furtherance of the Faith: Otherwise the Apostle cou'd have no cause to Rejoyce in the Preaching of wicked Men, if none cou'd receive benefit by it. And he plainly supposes, *1 Cor. ix. 27.* That a Man may save others by his Preaching, and yet himself be a cast-away.

V. And so far as we can know or judge any thing, we see daily Experience of this; That God has touched Mens Hearts upon hearing the Truth spoken, tho' by Men who were great Hypocrites, and very wicked. And what reason can be given to the contrary? Truth is Truth whoever speaks it: And if my Heart be prepared, the good Seed receives no evil Tincture of the Hand that sowed it: And who can Limit God, that His Grace may not go along with me in this?

I have heard some of the now separate Quakers confess, that they have formerly felt very sensible Operations of the Spirit, upon the Preaching of some of those whom they have since Detected of gross Errors and Hypocrisies; and they now think it strange. But this were enough to convince them, that the wind bloweth where it listeth: otherwise they must condemn themselves, and confess that, in all that time, they had no true Participation of the Spirit of God, but that what they mistook for it, was a meer Delusion: Or else confess that by the Truths which were spoken by these Ministers of Satan (for they speak some Truths) God might work a good Effect upon the Hearts of some well-dispos'd, tho' then ignorant, and much Deluded People. If not so, we must judge very severely of all those who live in Idolatrous or Schismatical Countries; ther were great Prophets and good Men among the Ten Tribes. And if the words, nay Miracles, of Christ, did render the Hearts of many yet more obdurate, even to sin against the *Matt. xii. from v. 22. to v. 31.* Holy Ghost; which was the reason why He sometimes refus'd to work Miracles among them, because thereby they grew worse and worse; and if the Preaching of the Gospel, by the mouths of Apostles, became the favour of Death to wicked and

and *unprepar'd* Hearts ; why may not the words of *Truth* have a good Effect upon *honest* and *good* Minds, tho' spoken from the mouth of an *Hypocrite*, or of Persons, who, in other things, are greatly *Deluded* ?

I have before mention'd the *wizard Major Weir*, who *Bewitched* the *Presbyterians* in *Scotland*, since the *Restoration*, 1660, as much as *Simon Magus* did the *Samaritans* : And yet I suppose the more moderate of the *Quakers* will not rashly give all over to *Destruction*, who blindly followed him, and admir'd his *Gifts* ; or will say but that some words of *Truth* he might drop, might have a real good Effect upon some *well meaning*, tho' grossly *Deluded* People, who followed him. Two of *Winder's Witches* (see *The Snake in the Grass*, p. 300. 2d. Edit.) were *Preachers* among the *Quakers* for Twenty years together ; and thought to be as *Powerful* and *Affecting* as any others.

VI. But, the Argument will hold stronger against them, as to the *Sacraments*, than in the Office of Preaching ; because in *Preaching* much depends upon the Qualifications of the Person, as to *Invention*, *Memory*, *Judgment*, &c. But in the Administration of an *Outward Sacrament*, nothing is requir'd, as of *Necessity*, but the lawfulness of the *Commission*, by which such a Person does Administer ; and a small measure of *natural* or *acquir'd* Parts is sufficient to the *Administration*.

Therefore let us lay no stress upon the *Instrument* (more than was upon the *waters* of *Jordan* to heal *Nazman*) but trust wholly upon the *Commission*, which conveys the *Vertue* from *God*, and not from His *Ministers* : That all the *Glory* may be to *God*, and not to *Man*.

'Tis true, the *Personal Qualifications* of the *Instrument* are *Lovely* and *Desirable* ; but they become a *Snare*, where we expect any part of the *Success* from them. This was the ground of the *Corinthian Schism* (1 Cor. i. 11.) and, tho' unseen, of ours at this Day.

VII. And the consequences of it, are of manifold and fatal *Destruction*.

1. This unsettles all the *Assurance* we can have in *God's Promise* to assist His own *Institution* ; for, if the *Vertue*, or any part of it, lies in the *Holiness* of the *Instrument*, we can never be sure of their *Effect*,

Effect, as to us; because, we have no *certain* knowledge of the Holiness of another. *Hypocrites* deceive even good Men.

2. This wou'd quite disappoint the Promise Christ has made, Matth. xxviii. 20. To be with His Ministers, in the Execution of His Commission; to Baptize, &c. always, even unto the end of the world. For, if the Holiness of the Instrument be a necessary Qualification, this may fail, nay always must fail, so far as we can be sure of it; and consequently Christ has commanded Baptism and His Supper to continue, to the end of the world, till his coming again; and yet has not afforded means whereby they may be continu'd; which He has not done, if the Holiness of the Administrator be a necessary Qualification; and that He has not left us a certain Rule, whereby to judge of the Holiness of another: And thus have you rendred the Command of Christ of none Effect, thro' your Tradition.

3. This is contrary to all God's former Institutions. The wickedness of the Priests, under the Law, did not excuse any of the People from bringing of their Sacrifices to the Priests: The Priests were to Answer for their own Sin, but the People were not answerable for it, or their Offerings the less accepted.

But we were in a much worse condition, under the Gospel Administration, if the Effect of Christ's Institutions, did depend either wholly, or in part upon the Personal Holiness of His Priests. This wou'd put us much more in their Power, than it is the Intention of those who make this objection to allow to them: This magnifies Men, more than is due to them; therefore I will apply the

Apostle's words to this Case; *Let no man glory in men;*  
1 Cor. iii. 21. *who is Paul? and who is Apollo? but ministers—so then,*  
*neither is he that planteth any thing, neither he that watereth; but*  
*God who giveth the increase.*

4. This was (with others) the Error of the Ancient Donatists; those Proud and Turbulent Schismatics, the great Disturbers of the Peace of the Church, upon an opinion of their own Sanctity, above that of other Men: For which reason, they rejected all Baptisms, except what was performed by themselves; and Re-baptiz'd those who came over to them, from the Church; for, they said that the Holiness of the Administrator was necessary towards conveying the Spiritual Graces of Baptism: Thus they argu'd; *Qui non habet quod Det, quomodo Dat?* i. e. How shall a Man give that

Adv. Parmen. l. 5.  
de schismat. Donatist.  
Ed. Paris 1631. p. 87

to another, which he has not himself? But Optatus Answers them, that God was the Giver, and not Man, *Videte Deum esse Datorem.* And he argues that it was preferring Themselves before God, to think that the *Vertue of Baptism* did come from Them; that they were nothing but Ministers or Work-men; and that, as when a Cloth was Dyed, the change of the Cloth came from the Colours infus'd, not from the vertue of the Dyer. So that in *Baptism* the Change of the Baptized, came from the Vertue of the Sacrament; not from the Administrator: That it was the Water of *Baptism*, which did wash, not the Person who apply'd the water. That the Personal Sanctity of the Administrator signify'd nothing to the Efficacy of the Sacrament; Therefore, says he, *Nos operemur ut Ille det, qui se daturum esse promisit*, i. e. Let us work, that God, who has promis'd it, may bestow the Effect: And that when we work, *Humana sunt opera, sed Dei sunt Munera*, i. e. The work is Man's, but the Gift is God's. And thence he exposes that *Fam illud quam Ridiculum est, quod, quasi ad Gloriam vestram, a vobis semper auditur, hoc munus Baptismatis, est Dantis, non Accipientis?* p. 89.

*Administrator*, and not of the *Receiver*: But he shews, that the Gift was conferred by God, proportionably to the Faith of the Receiver, and not according to the Holiness of the Administrator.

The Discourse is large, to which I refer the Reader. I have given this Tast of it, to let these see to whom I now write, that they have (tho' unaware) stumbled upon the very Notion of the *Donatists*, which divided them from the *Catholick Church*, and which, with them, has been, long since, Exploded by the whole *Christian* World; and I hope this may bring them to a more sober mind; to consider from whence, and with whom they have fallen; and to return again to the Peace of the *Church*, and the Participation of the Blessed Sacraments of *Christ*, and the Inestimable Benefits which He has promis'd to the Worthy Receivers of them.

Lastly, Let me observe that this Error of the *Donatists* and *Quakers*, borders near upon *Papery*; nay rather seems to exceed it. For the *Church of Modern Rome* makes the Validity of the *Sacraments* to depend upon the Intention of the Priest; but his Intention is much more in his own Power; and ther are more evident Signs of it than of his Holiness.

VIII. I wou'd not have the Quakers imagine that any thing I have said was meant in excuse for the ill Lives of the Clergy of the Church of England; as if the Dissenters were unblamable, but our Clergy wholly Prostitute to all wickedness; and that for this cause, we plead against the Sanctity of the Administrator, as Essential to the Sacrament.

No, That is far from the Reason: I do not love to make comparisons, or Personal Reflections. If all Men be not as they shou'd be, pray God make them so. But I think ther is no modest Dissenter will be offended, if I say, that ther are of our Bishops and Clergy, Men, not only of Learning, and moral Honesty, but of Devotion, and spiritual Illumination; and as much of the Sobriety of Religion; and can give as many Signs of it, Equally at least (to speak modestly) as any of our Dissenters, of what Denomination soever.

IX. And I hope, that what I have said will, at least, hinder the Succession of the Bishops from the Apostles, to be any Objection against them: And they being posses'd moreover of all the other Pretences of our Dissenters, the Ballance must needs lie on their side, and Security can only be with them; because ther is doubt in all the other Schemes of the Dissenters, if what I have said can amount but to a Doubt. If the want of Succession and outward Commission, upon which Christ and His Apostles, and the whole Christian Church, in all Ages, till the last Century; and in all Places, even at this Day, except some Corners in the west; and the Mosaical Institution before them, did, by the Express Command of God, lay so great a stress; if all this make but a Doubt (it is strange that it shou'd, at least, that it shou'd not) in the mind of any considering Persons; then can they not, with Security, Communicate with any of our Dissenters; because, if he that Eateth and Doubteth is Damned, much more he that shall do so in Religious Rom. xiv. 23. matters; wherein chiefly this Rule must stand, that whatsoever is not of Faith is sin.

X. But now, to argue a little, ad hominem, suppose that the Succession of our Bishops were lost; and suppose, what the Quakers and some others wou'd have, that the Thread being broke, we must cast a new knot, and begin again, and make an Establishment amongst our selves, the best we can. Well, When this is done, ought not that Establishment to be preserv'd? Ought every one to break in upon it, without just cause? Shou'd every one

one take upon him (or her) to Preach, or Baptize, contrary to the Rules Establish'd : This, I think, no Society of Men will allow ; For, the Members of a Society must be subject to the Rules of the Society, otherwise it is no Society : And the Quakers of Grace-church-street Communion have contended as Zealously for this compliance as any.

Now then, suppose that the conscientious Quakers to whom I speak, shou'd lay no stress at all upon the Succession of our Bishops ; and consider our Constitution no otherwise than of an Establishment by agreement amongst our selves ; yet even so, by their own Confession, while they can find no fault with our Doctrine or Worship, they ought not to make a Schism in this Constitution, which they found Established ; and they ought to return to it ; and if a new Knot was cast upon the broken Thread of Succession, at the Reformation from Popery, that Knot ought not to be un-loosed, without apparent and absolute Necessity ; lest if we cast new Knots every Day, we shall have no Thread left un-knotted ; and expose our selves to the Derision of the common Adversary.

XI. Consider the grievous Sin of Schism and Division ; it is no less than the Rending of Christ's Body ; and therefore great Things ought to be born, rather than run into it ; even all things, except only that which is apparently sinful ; and that by the Express words of Scripture ; and not from our own Imaginations, tho' never so strong. And tho' ther are some Imperfections in our Reformation, as to Discipline, and all the High Places are not yet taken away (the Lord, of His Mercy, quickly remove them) yet I will be bold to say, that in our Doctrine, Worship, and Hierarchy, nothing can be objected that is contrary to the Rule of Holy Scripture, or any thing Enjoyn'd, which is There Forbid to be done : And nothing less can warrant any Schism against our Church.

XII. Now, to come to a Conclusion, upon the whole matter. If you cannot get Baptism as you wou'd have it, take it as you can get it. If you cannot find Men of such Personal Excellencies as the Apostles, take those who have the same Commission which they had, deriy'd down to them by regular Ordination ; who Reform'd from Popery, and have been the Established Church of this Nation, ever since : And moreover are as un-exceptionable, in their Lives and Conversations, as any others. These are all the securities you can have (without new Miracles) for Receiving the Sacraments from Proper hands. And therefore ther is no doubt but God will accept

of your *Obedience* in Receiving them from such hands; much rather than your *Disobedience* of His Command to be *Baptized*, because you are not pleas'd with those whom His Providence has, at this Day, left in the Execution of His Commission to *Baptize*; as if the weaknes of His *Minister* cou'd obstruct the Operations of His *Spirit*, in making good His part of the Covenant, which He has promised.

XIII. Ther is an Objection against *Baptism*, which is not worth an Answer; but that I wou'd condescend to the meanest, and leave nothing behind which might be a stumbling block to any.

I have heard it urg'd, that ther is no visible Effects seen by our *Baptisms*; that Men remain wicked and loose notwithstanding; and therefore some do conclude that ther is no virtue in *Baptism*.

*Ansiv.* To make this Argument of any force, it must be prov'd that *none* do receive any Benefit by it. For, if *some* do receive Benefit by it, and *others* do not, this must be charg'd upon the *Disposition* of the *Recipient*; according to the known Rule, that *whatsoever is receiv'd, is receiv'd according to the disposition of the Receiver*. Thus the same *Meat* is turn'd into good *Nourishment* in an *healthy*, and into *noxious Humors* in a *vitiated Stomach*. *Simon Magus* receiv'd no Benefit by his *Baptism*; and after the *Sop* the *Devil* entred into *Judas*; yet the other *Apostles* receiv'd great Benefit

by it : To some it is the favour of *Life*, even the *Communion of Christ's Body and Blood*; to others of *Condemnation*, who *discern not the Lord's Body* in it, but receive it as a common thing: Therefore we are commanded to examine our selves, to prepare our Hearts for the worthy Receiving of it.

*v. 28.* But some say, as the *Jews* to *Christ*, *shew us a sign*: They wou'd have some *Miraculous Effects*, immediately to appear. These are Ignorant of the Operations of the *spirit*; and to these I say, in the words of *Christ*, *Joh. iii. 8.* *The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh or whither it goeth; so is every one that is born of the Spirit*. It works *silently*, but *powerfully*; and its *Progress*, like the growing of our *Bodies*, is not all at once, but by *Degrees*; whose *motion* is *Imperceptible* to *humane Eyes*.

The true use that is to be made of this *Objection*, that so few (and yet they are not few who) receive the *Inestimable Benefits* which are convey'd in the *Sacraments* of *Christ's Institution*, is this,

To

*1 Cor. x. 16.* *c. xi. 29.*

*condemnation*, who *discern not the Lord's Body* in it, but

*v. 28.*

To take the greater Care, and the more Earnestly to beg the Assistance of God's Grace, to fit and prepare us, for the worthy Receiving of them; but by no means to neglect them: For those who refused to come to the Supper were Rejected, as well as he who came without a Wedding Garment.

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## A S U P P L E M E N T.

**T**H E stress of this Discourse being Founded upon *Episcopacy*; and long *Quotations* being improper in so short a method of Argument as I have taken; to supply that Defect, and, at the same time, to make it easier to the Reader, I have added, by way of *Supplement*, a short *Index* or *Collection* of *Authorities*, in the first 450 Years after *Christ*, for *Episcopacy*, with respect to the *Presbyterian* Pretences, of making a *Bishop* all one with a *Presbyter*, at least with one of their *Moderators*: And, in the next place, I have shewn the sense of the *Reformation*, as to *Episcopacy*. Take them as follows.

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*Some Authorities for Episcopacy, as distinct from and Superior to Presbytery, taken out of the Fathers and Councils, in the first Four Hundred and Fifty Years after Christ.*

*Anno Domini 70. St. Clement Bishop of Rome and Martyr, of whom mention is made Phil. iv. 3. in his 1st. Epist. to the Corinthians, N. 42. p. 89. of the Edition at Oxford, 1677.*

The Apostles having Preached the Gospel, thro' Regions and Cities, did Constitute the first Fruits of them, having prov'd them by the Spirit, to be *Bishops* and *Deacons* of those who shou'd

Κατὰ χώρες ἐν ἐπόλεις οὐρανοτοῖς, καθιστῶν τὰς Ἀσπρχάς αὐτῷ, δοκιμάσαντες τῷ πνεύματι, εἰς Ἐπικόπες καὶ Διακόνους τῷ μελλόντων πίστειν, καὶ ἐγένετο καὶ παῖς, ἐκ γὰρ δὴ πολλῶν γένονται ἐπίγενοι  
F 2 believe;

believe ; and this, not as a new thing, for many Ages before it was written concerning Bishops and Deacons ; for, thus faith the

*Scripture, in a certain place, I will constitute their Bishops  
in Righteousness, and their Deacons in Faith.*

What wonder is it then, that those who were intrusted by God, in Christ, with this Commission, shou'd constitute those before spoke of ?

*ibid. n. 44. And the Apostles knew by the Lord Jesus Christ, that Contests wou'd arise concerning the Episcopal Name (or Order) and for this Cause, having perfect fore knowledge (of these things) they did Ordain those whom we have mention'd before ; and moreover, did Establish the Constitution, that other approved Men shou'd succeed those who Dy'd, in their Office and Ministry.*

Therefore those that were Constituted by Them, or afterwards by other approved Men, with the Consent of all the Church, and have Administred to the Flock of Christ unblamably, with Humility and Quietness, without all stain of filth or naughtiness ; and have carry'd a good Report, of a long time, from all Men, I think cannot, without great Injustice, be turn'd out of their Office : For, it will be no small sin to us, if we thrust those from their Bishopricks who have Holily and without Blame offer'd our Gifts (and Praiers to God.) Blessed are those

who 'Επικόπων Ε' Διακόνων γέτες γδ τοις λέγει η ρεφή, καπανθώ τες Επικόπης αὐτής εν δικαιοσύνῃ, καὶ τοις Διακόνης αὐτής εί τιστ.

*Kαὶ τὸ διαυμαστὸν, εἰ τι εἰ Χριστῷ παρεβίβατες αὐτῷ Θεοῖς ἐργον τοις γένος, κατέτηντες τοις παρεισηλυθεῖς ;*

*Καὶ εἰ Ἀπόστολοι ήμῶν ἔγνωσθεὶς οὐτε Κυρίος ήμων Ἰησοῦς χειρεῖς, οὐτε "Ἐγειρέσθαι οὐτε ὄντας" τοις Επικόπης. διὰ τοῦτο δὲ τὴν αἵτινα, περιγνωστὴν εἰληφότας τελέσαν, κατέτηντες τοις παρεισηλυθεῖς, καὶ μεταξὺ ἐπιπομπῶν δεδώκοντα, έτις έτιν ποιημάσσοντα, διατίθεσθαι τοις Επικόπης δεδομένα πάντες, τὸ λειτουργικὸν αὐτῆς.*

*Τοις δὲ πατραρχίας ιατροῖς οὐτε νομιζούσιν, οὐτε μεταξύ αὐτῶν, συνεδροκονδύλοις τοις Εκκλησίας πάτροις, καὶ λειτουργοῦσις αἱ μετριότητας τοῦ ποιμαντοῦ τοις χειρεῖς, οὐτε παπικοφροσύνης, οὐτε χριστιανότητος, μεμαρτυρηθεῖσι τοις λαοῖς χριστιανοῖς ταῦτα πάντα, τοῖς δὲ δικαίως κομιζόμενοι συνέχαλεδαν τοις λειτουργίας. ἀμαρτία γδ τοις μητροῖς οὐτε τοῖς τοις αἱ μετριότητας καὶ έστιν παρενέγκοντας τοῦ δῶρον τοις Επικόπης διαπεπλανθύσι. Μηδέποτε οι παρεσταθεῖσις παρετβύτεροι, οἵτινες ἔχοντες Ε' τελέσαν ἔσοντας αὐτάλυσαν. καὶ γδ εὐλαβεῖν τοις πατρεστήτην διπλὸν τοις μητροῖς αὐτοῖς τίσουν. Οὕτω μὲν γέτες οὖτε*

Priests

Priests who are happily Dead, for they are not afraid of being Ejected out of the Places in which they are Constituted. For, I understand that you have Depriv'd some, from their Ministry, who behaved themselves un-reprovable amongst you.

Par. 40. To the High-Priest his proper Offices were appointed; the Priests had their proper Order, and the Levites their peculiar Services, or *Deaconships*; and the Lay-men, what was proper for Lay-men.

This, as before shewn, St. Clement apply'd to the Distribution of Orders in the Christian Church; Bishops, Priests, and Deacons. And the Office of the Levites, is here call'd by the Word *Diakonij* i. e. the Office of Deacons.

A.D. 71. St. Ignatius, a Glorious Martyr of Christ, was Constituted, by the Apostles, Bishop of Antioch, and did thereby think that he succeeded them (as all other Bishops do) in their full Apostolical Office. Thence he salutes the Church of the Trallians, in the Fulness of the Apostolical Character; and in his Epistle he says to them,

Be subject to your Bishop as to the Lord.—

And to the Presbyters, as to the Apostles of Christ—Likewise the Deacons also, being Ministers of the Mysteries of Christ, ought to please in all things—Without these there is no Church of the Elect—He is without, who does any thing without the Bishop, and Presbyters, and Deacons; and such an one is Defiled in his Conscience.

In his Epist. to the Magnesians, he tells them, That they ought not to despise their Bishop for his youth, but to pay him all manner

τῆς οὐσίας μεταμόρφωσις τοῦ λιτόφυλάς εἰν αὐτούς παρηγένεται λεπτεψίας.

Τῷ γὰρ Ἀρχαῖον ὅτι λεπτεψίας διεργάτεψεν· Ἐτοις Ἱερεῖσιν τοῖς εἴη παρασταταῖς), Ἐλάσιος ὅτι λι- διανοὶ τὸν θηραντόν· λεπτὸς ἀνδραῖος· Τοῖς λαϊσις περιτύμαντος δέ δι).

Ὕπερ ἐπιπλόματος εἰς τὴν πόμπην, εἰς Ἀποστολῶν χρεοντες.

And thereby think that he succeeded them (as all other Bishops do) in their full Apostolical Office. Thence he salutes the Church of the Trallians, in the Fulness of the Apostolical Character; and in his Epistle he says to them,

Τῷ Ἐπικήπῳ Ιωάννῳ οὐτε τῷ Κυρίῳ—

Καὶ τῷ Πρεσβυτερῷ, οἷς Ἀποστόλοις Ἰησοῦ Χριστοῦ—Διὸς ἐγένετο Επίκηπος ὁντας μυστητῶν χριστοῦ Ἰησοῦ κατὰ πάντα τοῖς αὐτοῖς ἀπέσκεψεν—  
γάρ, Ζύγον τοῦ Εὐχαριστίου συλλέγειν εἰναὶ—διὸς εἰναὶ τὸν αὐτὸν, τοῦτο εἶναι δὲ γάρ τοις Επικήποις, Επίκηπος Πρεσβυτέρων, καὶ τῷ Διακόνῳ πρεσβύτερον· εἰ ζεῦται μεριανοὶ τῇ σωματιδιότεροι.

Καὶ οὐδὲν ἐγένετο μηδὲ παταροντεῖν τὸ ηλικίας τοῦ Επικήπου, αλλὰ καὶ γνώμην Θεοῦ παρέχεις πάντων ἐντοπίον ἀπό τοῦ ζωτικούν καθέδε-

of Reverence, according to the Commandment of God the Father. And as I know that your Holy *Presbyters* do—

Therefore as *Christ* did nothing without the *Father*, so neither do ye, whether *Presbyter*, *Deacon*, or *Laick*, any thing without the *Bishop*.

Some indeed call him *Bishop*; yet do all things without him; but these seem not to me to have a good Conscience, but rather to be Hypocrites and Scorners.

I Exhort you to do all things in the same mind of God, the *Bishop* Presiding in the Place of *God*; and the *Presbyters* in room of the *College* of the *Apostles*; and the *Deacons*, most beloved to me, who are intrusted with the Ministry of *Jesus Christ*.

*He directs his Epistle to the Church at Philadelphia, to those who were in Unity with their Bishop and Presbyters and Deacons.*

*And says to them, in his Epistle, That as many as are of Christ, these are with the Bishop; and those who shall Repent, and Return to the Unity of the Church, being made worthy of Jesus Christ, shall partake of Eternal Salvation in the Kingdom of Christ.*

My Brethren, be not deceived, if any shall follow him that makes a *Schism*, he shall not Inherit the Kingdom of God.

I Exhort you to partake of the one *Eucharist*; for ther is one Body of the Lord *Jesus*, and one Blood of His, which was shed for us; and one *Cup*—and one *Altar*, so ther

ἐγών καὶ Ζὺς ἀγίους πρεσβύτε-

ρευς —

"Ωαρέ δὲ ὁ Κύριος ἡνὸς Ζὺς  
Πατέρος οὐδὲν ποῖει, διὰ τοῦτο καὶ ὑμεῖς  
ἡνὸς τῆς Ἐπικύρως, μηδὲ πρεσβύτε-  
ρου, μηδὲ Διάκονου, μηδὲ λαι-  
κοῦς.

Εἰ τινὲς Ἐπίποτον μὴν λέγοι,  
χωρὶς ἐξ αὐτῶν πάντα ποιεῖται —  
Οἱ γὰρ Ζεύζει σόκον συνεισήνοι,  
αλλ' εἰσφορές τινες καὶ μόρφωνται  
μοι Φάνοντο.

παρεχοῦ, ἐν δύνοντα Θεῷ από-  
δάσσετε πάντα ποιεῖται. αὐτοκαθή-  
μψις τῆς Ἐπικύρως εἰς τόπον Θεοῦ·  
καὶ τῷ πρεσβύτερον εἰς τόπον συνε-  
δεῖται τῷ "Αποσόλων" καὶ τῷ Διακόνῳ,  
τῷ ἐμοὶ γλυκυτάτῳ, πεπειραμένῳ  
Διακονίᾳν Ἰησοῦ Χριστοῦ.

"Ἐν ἐνī δῖσι σωὶ τῷ Ἐπικύρῳ, καὶ  
Ζὺς πρεσβύτεροις, καὶ Διακόνοις.  
and Presbyters and Deacons.

"Οσοι γὰρ Χριστὸς εἰσὶν, Ζεὺς μὲν τῇ τῆς  
Ἐπικύρως εἰσὶν ὅτι ἀν μεταπόντων  
ἐλάσσον τὸν Ἐντίτητα τὸν Ἐκκλη-  
σίας, ἀλλοιοις Ἰησοῦ Χριστοῦ γνόμενοι, σω-  
τηρέσσας αἰγαίος τῷ χειρὶ ἐν τῇ βασιλείᾳ  
τῷ Χριστῷ.

"Ἄδελφοι, μὴ πλανᾶσθε εἴ τις  
χρήσκον ἀπολεθῇ, βασιλεῖαν Θεοῦ τὸ  
κληρονομίστο.

παρεχονταίνων ὑμᾶς μιᾷ Εὐχαριστίᾳ  
χρῆσθαι· μία γάρ θεῖν ἡ σάρξ τῆς Κυ-  
ρής Ἰησοῦ, καὶ ἐν αὐτῇ τὸ σάρξ τὸ  
ὑπὲρ ἡμῶν ἐνυγμένον· εἰς καὶ τὸν Ἀριο-  
Ζὺς πάτερν ἐθρύφην — ἐν θυσιαστή-  
ρι

is one Bishop, with his Presbytery, and the Deacons, my Fellow Servants.

Give heed to the Bishop, and to the Presbytery, and to the Deacons--Without the Bishop do nothing.

In his Epistle to the Smyrneans, he says, Flee Divisions as the beginning of Evils. All of them follow their Bishops, as Jesus Christ the Father; and the Presbyters, as the Apostles, and Reverence the Deacons as the Institution of God. Let no man do any thing of what appertains to the Church, without the Bishop. Let that Sacrament be judg'd Effectual and Firm, which is Dispensed by the Bishop, or him to whom the Bishop has Committed it. Wherever the Bishop is, there let the People be; as where Christ is, there the Heavenly Host is gathered together. It is not lawful, without the Bishop, either to Baptize, or celebrate the Offices: But what He approves of, according to the good Pleasure of God, that is firm and safe, and so we do every thing securely.

I salute your most worthy Bishop, your venerable Presbytery, and the Deacons my Fellow Servants.

In his Epistle to St. Polycarp, Bishop of Smyrna, and Martyr, who, together with himself, was Disciple to St. John the Apostle, and Evangelist. He gives these Directions.

If any can remain in Chastity, to the glory of the Body of the Lord, let him remain without Boasting, if he Boast, he Perishes; and if he pretends to know more than the

εγον, καὶ εἰς Ἐπισκοπὴν ἄμα τῷ πρεσβυτερῷ, καὶ τοῖς Διακόνοις τοῖς σωμάτεσσι με.

Τῷ Ἐπισκόπῳ προσέχετε, καὶ τῷ πρεσβυτερῷ, καὶ τοῖς Διακόνοις—  
καὶ τοῖς Ἐπίκλησι μηδὲν παρέτε.

Τὰ χάριτατα φεύγετε καὶ ἀρπάζετε. Πάντες τῷ Ἐπισκόπῳ ακελεύθετε, ως ὁ Χριστὸς Ἰησοῦς τῷ Πατερὶ καὶ τῷ Πρεσβυτερῷ, ως τοῖς Ἀποστόλοις τοῖς διακόνοις ἐντρέπετε, ως Θεῷ ἐντρέπετε. Μηδέποτε τοῖς Ἐπισκόποις τοῖς παρανέτε τὸ ἀνηκότων εἰς τὸ Ἐκκλησία. ἐκεῖνοι Βεβαίᾳ Ἑυχαριστία ἔγειρον, οὐτοὶ τοῦ Ἐπισκόπου γε, οὐτοὶ ἀντιτίθενται τῷ Χριστῷ. Πάντοι οὐτοὶ τοῦ Χριστοῦ παρέστησαν. Οὐκ ἔξιν τοῖς χωρὶς τοῦ Ἐπισκόπου, γέτε Βαπτίσειν, γέτε δοκιμῶν ἐπιτελεῖν ἀλλ' οὐτοὶ τοῦ Εκκλησίας δοκιμῆς κατ' ἐνεργείαν Θεῷ, οὐτοὶ δοκιμῆς καὶ βέβαιον πάντοι τοῦ Αρχιεπισκόπου.

Ἄσπιζομεν τὸν εἰδότεον Ἐπίσκοπον, καὶ τὸ Νεωτερεῖτε Πρεσβυτερον, καὶ τοὺς Διακόνους τοὺς σωμάτης λαώς.

Εἴ τις διώσας ἐν ἀγνείᾳ μένειν, εἰς πηλὸν τὸ σωρός τοῦ Κυρίου, ἐν ἀκανθούσῃ μενέτω· οὐαὶ κακοχήπται, ἀπώλετο· καὶ οὐαὶ γνωσθῆ ἀλλοὶ τοῦ Ἐπισκόπου, εἰφέραρτο. Πρέπει δέ τοι Bishop,

*Bis* he is corrupted. It is the duty both of Men and Women that Marry, to be joyn'd together by the Approbation of the *Bish.* that the Marriage may be in the Lord, and not according to our own Lusts. Let all things be done to the Glory of God.

Give heed to your *Bishop*, that God may Harken unto you: My Soul for theirs, who subject themselves under the Obedience of their *Bishop*, *Presbyters*, and *Deacons*, and let me take my Lot with them in the Lord.

And he says to *Bishop Polycarp*, *Let nothing be done without thy sentence and approbation.*

A.D. 180. St. *Irenaeus*, Bishop of *Lyons*, in *France*, who was Disciple of St. *Polyarp*; he flourish'd about the year of Christ 180.

We can reckon those *Bishops*, who have been Constituted by the *Apostles*, and their Successors all the way to our times. And if the *Apostles* knew hidden Mysteries, they wou'd certainly deliver them chiefly to thole, to whom they committed the Churches themselves; and whom they left their own Successors, and in the same Place of Government as themselves. -- We have the Successions of the *Bishops*, to whom the *Apostolick Church* in every place was committed. All these (*Heretics*) are much later than the *Bishops*, to whom the *Apostles*

The true Knowledge is the Doctrin of the *Apostles*, and the Ancient State of the Church, through the whole World, and the Character of the Body

*τοῖς γερμστι, καὶ τὸ γαπτόν, μὲν γνώμην τῷ Ἐπιστολῶν τῷ στέφανῳ πολεῖται, οὐαὶ ὁ γέμος ἡ κύρων, καὶ μὴ κατ' ἐπιστυμάτα· πάντα εἰς τοὺς Θεοὺς γνέτα.*

*Τῷ Ἐπιστολῶν περιεχετε, οὐαὶ ὁ Θεος υμῖν. αὐτοὶ δοκοῦντες τῷ τῷ πατριαρχείῳ ἐπιστολὴν αποβατεῖσθε, θεωρεῖσθε, πατριαρχεῖον αὐτὸν μηδὲ τὸ μέγα θεωρεῖσθε τῷ Θεῷ.*

*Mηδὲ ἄρδε τὸ γνώμην τοῦ γνέτα.*

*Advers. Hæres. l. 3. c. 3.*

*Habemus munera qui ab Apostolis instituti sunt Episcopi in Ecclesiis, & successores eorum usque ad nos. Et si Recondita mysteria Scissent Apostoli, vel his maxime tradarent ea, quibus etiam ipsas Ecclesiis committebant; quos & successores relinquebant, suum ipsorum locum Magisterii tradentes. lib. 4. c. 63. Habemus successiones Episcoporum quibus Apostolicam que in unoquoque loco est Ecclesiam trididerunt. l. 5. c. 20. Omnes enim illi (Heretici) valde Posteriores sunt, quam Episcopi, quibus Apostoli trididerunt Ecclesiias.*

did deliver the Churches.

*L. 4. c. 6. Agnitio vera est, Apestolorum Doctrina, & Antiquus Ecclesie Status, in universo Munde, & Character Corporis Christi secundamus successiones Episcoporum, of*

of Christ, according to the Succession of the Bishops, to whom they committed the Church that is in every Place; and which has Descended even unto us.

Tertullian, A.D. 203. of the Prescription of Hereticks.

A.D. 203.

c. 32. Let them produce the Original of their Churches; let them shew the Order of their Bishops, that by their Succession, deduc'd from the beginning, we may see whether their first Bishop had any of the Apostles or Apostolical Men, who did likewise persevere with the Apostles, for his Founder and Predecessor. For, thus the Apostolical Churches do derive their Succession: As the Church of Smyrna from Polycarp, whom John (the Apostle) placed there: The Church of Rome from Clement, who was, in like manner, ordain'd by Peter: And so the other Churches can produce those Constituted in their Bishopricks by the Apostles.

c. 36. Reckon over the Apostolical Churches, where the very Chairs of the Apostles do yet Preside in their own Places. At Corinth, Philippi, Ephesus, Thessalonica, &c.

Of Baptism, c. 17.

The High-Priest, who is the Bishop, has the Power of conferring Baptism; and under him the Presbyters and Deacons; but not without the Authority of the Bishop.

Origen, Names the distinct Orders of Bishop, Presby-

ter, illi eam que in unoquog; lico est Ecclesiam tradiderunt, que peruenit usque ad nos.

that is in every Place; and which has Descended even unto us.

Edant ergo Origines Ecclesiæ rum suarum; evoluant ordinem Episcoporum suorum, ita ut per successiones ab initio decurrentem, ut primus ille Episcopus aliquem ex Apostolis, vel Apostolicis vi- ris, qui tamen cum Apostolis per severaverit, habuerit Auctorem & Antecessorem. Hoc enim modo Ecclesiæ Apostolice census suis deferunt: sicut Smyrneorum Ec- clesia Polycarpum ab Johanne conlocatum refert; sicut Romanorum, Clementem, à Petro ordinatum itidem, Perinde utique & Ceteræ exhibent quos ab Apo- stolis in Episcopatum Constitutos Apostolici seminis traduces ha- beant.

Percurre Ecclesiæ Apostolicas, apud quas ipse adhuc Cathedrae Apostolorum suis locis President. Corinthis, Philippi, Ephesiis, Thessalonica, &c.

Dandi (Baptismum) jus habet sumimus sacerdos, qui est Epis- copus, debinc Presbyteri & Deaconi, non tamen sine Epis- copi Authoritate.

A.D. 220. Origenis Comment. in Matt. Rothomagi 668. Gr. Lat. p. 255

ter, and Deacon. Such a Bishop (says he, speaking of one who sought vain Glory, &c.) doth not desire a good Work.—and the same is to be said of Presbyters and Deacons.—The Bishops and Presbyters who have the Chief Place among the People.----The Bishop is called Prince in the Churches: And speaking of the Irreligious Clergy, he directs it to them, whether Bishops, Presbyters, or Deacons.

A.D. 240.

St. Cyprian Archbishop of Carthage, A. D. 240.

Our Lord, whose Commands we ought to Reverence and Obey, being about to Constitute the Episcopal Honour, and the Frame of His Church, said to Peter, Thou art Peter, &c. From thence the Order of Bishops and Constitution of the Church does descend, by the line of Succession, thro' all Times and Ages; that the Church shou'd be built upon the Bishops --- It is Establish'd by the Divine Law, that every Act of the Church shou'd be Govern'd by the Bishop.

To Cornelius, then Bishop of Rome.

We ought chiefly (my Brother) to Endeavour to keep that Unity which was Enjoy'd by our Lord and His Apostles to us their Successors, to be carefully observ'd by us.

The Deacons ought to remember that it was the Lord who chose the Apostles, that is, the Bishops.

Christ said to the Apostles, and by that, to all Bishops or Go-

διγένες Τιτάνος Ἐπίσκοπος ἀκαλοῦ  
ἔργου ἐπιφυμένι — τὸ δὲ αὐτὸν καὶ περι-  
πρεσεύτεχν — καὶ Διακόνων ἐρεῖ.  
*Ibid.* p. 443. οἱ δὲ θεοί οὐ προκαθεδεῖ-  
ασ, πεπισθμένοι τὰ λαζί <sup>την</sup> Ἐπίσκοποι  
καὶ πρεσεύτεροι. — p. 420. οἱ δὲ ιηγά-  
μης, ἔτερος δὲ οἰκηγούμενοι τὰ  
καλέρβην εἰ τὸ Εὐλογεῖς Επίσκοπο-  
ων. — p. 442. Ἐπισκόπων, η  
πρεσευτέροις η Διακόνοις.

Edit. Oxon. Epist. XXXIII. Lapsis.

*Dominus noster, cuius Praecepta  
metuere & observare debemus, Epis-  
copi honorem & Ecclesia sua Ratio-  
nem disponens, in Evangelio loquitur  
& dicit Petro, Ego dico tibi quia  
tu es Petrus, &c. Inde per temporum  
& successionum vices Episcoporum Or-  
dinatio & Ecclesia Ratio decurrit,  
ut Ecclesia super Episcopos Constitua-  
tur. --- Divina Lege fundatum est,  
ut omnis actus Ecclesiae per Epis-  
copum Gubernetur.*

by the Bishop.

Ep. XLV. Cornelio.

*Hoc enim vel maxime, Frater,  
& laboramus & laborare debemus,  
ut Unitatem à Domino, & per A-  
postolos nobis Successoribus tradi-  
tam, quantum possumus obtainere  
curemus.*

Ep. III. Rogatiano.

*Meminisse autem Diaconi de-  
bet quoniam Apostolos, id est  
Episcopos Dominus Elegit.*

Ep. LXVI. Florentio.

*Dixit Christus ad Apostolos, ac  
tempore.*

vernors of His Church, who succeed the Apostles, by vicarious Ordination, and are in their stead, *He that heareth you, heareth me.*

For from hence do Schisms and Heresies arise, and have arisen, while the *Bishop*, who is *One*, and *Governour* of the Church, by a proud Presumption is *Despis'd*; and that Man who is Honour'd as Worthy by God, is accounted unworthy by Man.

Nor are Heresies sprung up, or Schisms arisen from any other Fountain than from hence, that Obedience is not paid to the *Priest* of God; and that ther is not one *Priest* at a time in the Church, and one Judge for the time in the Place of Christ. To whom if the whole Fraternity did obey, according to the Divine Oeconomy, none wou'd dare to move any thing against the *Sacerdotal Colledge*--It is necessary that the *Bishops* shou'd exert their Authority with full Vigor--But if it is so, that we are afraid of the Boldness of the most Profligat; and that which these wicked Men cannot compass by the Methods of Truth and Equity, if they can accomplish by thier Rashness and Despair, then is ther an end of the *Episcopal Authority*, and of their Sublime and Divine Power in Governing of the Church. Nor

*per hoc, ad omnes Prepositos, qui Apostolis vicaria ordinatione succedunt, Qui vos audit, me audit.* —

Ibid.

*Inde enim Schismata & Heresies ortae & oriuntur, dum Episcopus qui unus est, & Ecclesia Prae-est, superba Praesumptione contemnatur, & homo dignatione Dei honoratus, Indignus hominibus judicatur.*

Ep. LIX. Cornelio.

*Neque enim aliunde Haereses abortae sunt, aut nata sunt schismata, quam inde quod Sacerdoti Dei non obtemperatur; nec unus in Ecclesia ad tempus Sacerdos, & ad tempus Judex vice Christi cogitatur: Cui si secundum Magisteria Divina obtemperaret Fraternitas universa, nemo adversus sacerdotum Collegium quicquam moveret — vigore pleno Episcopos agere oportet — quod si ita res est ut Nequissimum timetur Audacia, & quod Mali vere atque equitate non possunt, Temeritate & Desperatione perficiant; actum est de Episcopatus vigore, & de Ecclesi gubernanda sublimi ac Divina Potestate. Nec Christiani ultra ant durare aut esse jam possumus, si ad hoc ventum est, ut perditorum Minas atque Insidias pertimescamus —*

can

can we remain Christians any longer, if it is come to this, that we shou'd be afraid of the Threats, and Snares of the wicked--

--The Adversary of Christ, and Enemy of His Church, for this end strikes at the Bishop or Ruler of the Church, with all his Malice, that the Governor being taken away, he might Ravage the more Violently and Cruelly upon the Ship-wreck of the Church--

Is Honour then given to God, when the Divine Majesty and Censure is so Despised, that these Sacilegious Persons say; do not think of the Wrath of God, be not afraid of His Judgement, do not knock at the Door of the Church; but without any Repentance, or Confession of their Crime, Despising the Authority of their Bishps, and trampling it under their feet, a False Peace is Preach'd to be had from the Presbyters (Scilicet) in their taking upon them to Admit those that were Fallen into Communion, or the Peace of the Church, without the Allowance of the Bishop.

They imitate the coming of Anti-Christ now approaching,

Valerian (the Emperor) wrote to the Senate, that the Bishps, and the Presbyters, and the Deacons shou'd be prosecuted.

The Power of Remitting Sins, was given to the Apostles, and to the Bishps, who have succeeded them by a vicarious Ordination.

---*Christi Adversarius & Ecclesiae ejus Inimicus, ad hoc Ecclesiae Praepositum sua Infestatio- ne persequitur, ut Gubernatore sublato, atrocius atque violentius circa Ecclesiae Naufragia grasse- tur.*---

Honor ergo datur Deo, quan- do sic Dei Majestas & Censura Contemnitur --- ut proponatur à Sacrilegis atque dicatur ; ne Ita cogitetur. Dei, ne timeatur. Judicium Domini, ne pulsetur ad Ecclesiam Christi; sed subla- ta Pænitentia; nec ulla Exomolo- gesi Criminis facta, Despectis E- piscopis atque Calcatis, Pax à Presbyteris verbis fallacibus Pre- dicetur ?

ibid.

*Antichristi jam propinquantis ad- ventum Imitantur.*

Ep. LXXX. Successo.

*Rescripsisse valerianum ad Sena- tum, ut Episcopi, & Presbyteri, & Diacones in continentia animadver- tantur.*

Firmilianus Cypriano. Ep.

LXXV. p. 225.

*Potestas ergo Peccatorum remit- tendorum Apostolis data est-- & E- piscopis qui eis Ordinatione vica- ria successerunt.*

What

What Danger ought we to fear from the Displeasure of God, when some Presbyters, neither mindful of the Gospel, nor of their own Station in the Church, neither regarding the future Judgment of God, nor the Bishop who is set over them; which was never done under our Predecessors, with the Contempt and Neglect of their Bishop, do arrogate all unto themselves? I cou'd bear with the Contempt of our Episcopal Authority, but ther is now no room left for Dissembling, &c.

*Optatus Miletitanus*, Bishop of Mileve, or Mela in Numidia in Africa. A.D. 365.

A.D. 365.

In his 2d. Book against Parmenian. The Church has her several Members, Bishops, Presbyters, Deacons, and the Company of the Faithful.

You found in the Church, Deacons, Presbyters, Bishops, you have made them *Liy-men*; ac knowledge that you have Subverted Souls.

St. Ambrose Bishop of Milan. A.D. 370. upon Eph. iv. speaking of the several Orders of the church. And he gave some Apostles, and some Prophets, and Evangelists, &c. says, that by the Apostles there were meant the Bishops; by Prophets, the Expounders of the Scriptures; and by the Evangelists, the Deacons. But says that they all met in the Bishop; for that he was the Chief Priest, that is,

Ep. XVI. p. 36. Cyprianus Presbyteris & Diaconibus.

*Quid enim periculum metuere non debemus de offensa Domini; quando aliqui de presbyteris, nec Evangelii, nec Loci sui memores sed neque saturum Domini Judicium, neque sibi praeponitum Episcopum agitantes, quod nunquam omnino sub Antecessoribus factum est, cum Contumelia & Contemptu Præpositi totum sibi vendicent? Contumeliam Episcopatus nostrus dissimulare & ferre possum— sed dissimulandi nunc locus non est:*

*Mileve, or Mela in Numidia in*

I. 2. Contra Parmenianum.

Certa Membra sua habet Ecclesia, Episcopos, Presbyteros, Diaconos, & turbam Fidelium.

*Invenistis Diaconos, Presbyteros, Episcopos, fecistis Laicos; agnoscite eos animas evertisse.*

Quosdam dedit Apostolos, quos. A.D. 370.

dam Prophetas, &c. Apostoli, Episcopi sunt: Prophetae Exploratores sunt Scripturam sicut Agabus—Evangeliste Diaconi sunt, sicut fuit Philippus—Nam in Episcopo omnes ordines sunt;

quia Princeps Sacerdos est, hoc est, Princeps est Sacerdotum, & Propheta, & Evangelista, & Cetera adimplenda officia Ecclesie in Ministerio Fidei.

(says

(says he) the Prince of the Priests, and both Prophet and Evangelist, to supply all the Offices of the Church for the Ministry of the Faithful.

And upon 1 Cor. xii. 28. says Caput in Ecclesia Apostolos potest Christus Constituted the Apostle —— Ipsi sunt Episcopi. Bibles Head in the Church; and that these are the Bishops.

And upon v. 29. are all Apostles? i.e. all are not Apostles. Verum est, quia in Ecclesia unus Episcopus est.

This is true (says he,) because in the Church ther is but one Bishop.

And because all things are from one God the Father, therefore hath He appointed that one Bishop shou'd Preside over Each Church.

In his Book of the Dignity of the Priesthood, c. 3. he says, That ther is nothing in this World to be found more Excellent than the Priests, nothing more Sublime than the Bishops.

And speaking of what was Incumbent upon the several Orders of the Church, he does plainly distinguish them: For, says he, in the same place;

God does require one thing from a Bishop, another from a Presbyter, another from a Deacon, and another from a Lay-man.

A.D. 380. St. Jerom, A.D. 380. In his Comment upon the Ep. to Titus.

When it began to be said, I am of Paul, I of Apollos, &c. and every one thought that those whom he Baptized, belong'd to himself, and not to Christ; it was Decreed thro' The whole Earth, that one Chosen from among the Presbyters shou'd be set over the rest, that the Seeds of schism might be taken away.

In his Epist. to Evagrius.

From Mark the Evangelist to Heraclas, and Dionysius the Bishops, the Presbyters of Egypt have

Quia ab uno Deo Patre sunt omnia, singulos Episcopos, singulis Ecclesiis Praeesse Decrevit.

De Dignat. Sacerdot. c. 3. ut ostenderemus nihil esse in hoc seculo Excellentius Sacerdotibus, nihil Sublimius Episcopis repe-

riria.

Aliud est enim quod ab Episcopo requirit Deus & aliud quod à Presbytero, & aliud quod à Deacono,

& aliud quod à Laico.

Postquam unusquisque eos quos Baptizibat suos putabat esse non Christi, IN TOTO ORBE Decretum est, ut unus de Presbyteris Electus superponeretur Ceteris, ut Schismatum semina tollerentur.

A Marco Evangelista ad Heraclum u. q; ad Dionysium Episcopos, Presbyteri Ægypti semper unum ex se Electum, in Clefiori Gra- always

always chosen out one from among themselves, whom having plac'd in an higher Degree than the rest, they called their *Bishop.*

He that is Advanc'd, is Advanc'd from less to greater.

The Greatnes of Riches, or the Humility of Poverty does not make a *Bishop* greater or less, seeing all of them are the Successors of the *Apostles.*

That we may know the Apostolical Oeconomy to be taken from the Pattern of the Old Testament, the same that Aaron, and his Sons, and the Levites were in the Temple, the *Bishops*, *Presbyters*, and *Deacons* are in the Church of Christ.

#### To Nepotianus.

Be subject to your *Bishop* or *Chief-Priest*; and receive him as the Father of your Soul.

#### Against the Luciferians.

The safety of the Ch. depends upon the Dignity of the *Hight-Priest*, to whom unless a sort of absolute and eminent Power be given above all, ther will be as many *Schisms* in the Church as ther are *Priests*. Therfore it is, that without the Command of the *Bishop*, neither a *Presbyter*, nor a *Deacon*, have Power to Baptize. And the *Bishop* is to impose his Hands upon those who are Baptized by *Presbyters* or *Deacons*, for the Invocation of the Holy Spirit.

And Comforting *Heliodorus*, a *Bishop*, upon the Death of Nepo-

*du collocatum Episcopum Nomina-*

*bant.*

ing plac'd in an higher Degree than the rest, they called their

*Qui provehitar, à Minoris ad Majus provehitur.*

*Potentia Divitiarum & Pauperatis Humilitatis, sublimiorum vel inferiorem Episcopum non facit, Ceterum Omnes Apostolorum Successores sunt.*

*Ut sciamus Traditiones Apostolicas sumptus de veteri Testamento: Quod Aaron, & Filii eius atq; Levitæ in Templo fuerunt, hoc sibi Episcopi, Presbyteri, & Deaconi, vendicent in Ecclesia.*

#### Ad Nepotianum.

*Esto subiectus Pontisci tuo, & quasi animi Parentem suscipe.*

#### Advers. Luciferianos.

*Ecclesia salus in summi Sacerdotis Dignitate pendet, cui nisi exors quædam & ab omnibus Eminens detur Potestas, tot in Ecclesia efficientur Schismata quot Sacerdotes. Inde venit, ut sine Episcopi iussione neque Presbyter neque Diaconus jus habeant Baptizandi. Ad eos qui per Presbyteros & Diaconos Baptizati sunt, Episcopus ad Invocationem sancte Spiritus manum Impositurus exercitat.*

*Epitaphium Nepotiani à Heliodorum. Episcopum venerabatur.*

tian his Presbyter and his Ne- In publico Episcopum, & domi Pa-  
phew, he Commands Nepolian in trem nor erat. — Inter Presbyteros  
that he Reverenc'd his Bishop. He & Co-equals, primus in opere,  
Honour'd Heliodorus, in publick &c.  
as his Bishop, at home as his Father. But among his Presbyters  
and Co-equals, he was the first in his Vocation, &c.

Upon the 60th. of Isa. He calls the future Bishops, Princes of the Church.

Of the Ecclesiastical Writers. In script. Ecclesiast. De Ja-  
Concerning James. cobo.

James, after the Passion of our Lord, was immediatly, by the Apostles, ordained Bishop of Jerusalem. The like he tells of the first Bishops of other Places.

Epist. 54, against Montanus. Ep. 54, contra Montanum.

With us the Bishps hold the Place of the Apostles. Apud nos Apostolorum locum Episcopi tenent.

A.D. 420. St. Augustine Bishop of Hippo in Africa, A. D. 420. Epistle 42.

The Root of the Christian Society is diffus'd throughout the World, in a sure Propagation, by the Seats of the Apostles, and the Succession of the Bishps.

Quest. zeter. & novi Test. N. 97.

Ther is none but knows that our Saviour did Constitute Bishps in the Churches; for before He Ascended into Heaven, He laid His Hands upon the Apostles and Ordained them Bishps.

I. 7. c. 43. The Sentence of our Lord Jesus Christ is clear, who sent His Apostles, and gave to Them alone that Power which He had Received from His Fa-

In publico Episcopum, & domi Pa-  
trem nor erat. — Inter Presbyteros  
& Co-equals, primus in opere,  
Honour'd Heliodorus, in publick &c.

as his Bishop, at home as his Father. But among his Presbyters  
and Co-equals, he was the first in his Vocation, &c.

Principes futuros Ecclesiae Epis-  
copes Nominavit.

Jacobus post Passionem Domini statim ab Apostolis Hierosolimis Episcopus est ordinatus.

The like he tells of the first Bishops of other Places.

Ep. 54, contra Montanum.

Apud nos Apostolorum locum

Episcopi tenent.

A.D. 420. Epistle 42.

Radix Christianae Societatis per sedes Apostolorum & Successiones Episcoporum certa per orbem Pro-  
pagatione diffunditur.

Nemolignat Salvatorem Epis-  
copos Ecclesias Instituisse; Ipse enim priusquam Cœlos Ascenderet, Imponens Manus Apostolis ordinavit eos Episcopos, Quod dixit Clarus à Muscula in Concilio Carthag. Re-  
petit August. de Baptismo contra Donatist.

Manifesta est sententia Domini nostri Jesu Christi Apostolos suis mittentis, & ipsis solisi Potestatem à Patre sibi traditam permittentis, quibus nos ther;

Father ; to whom we have Succeeded, Governing the Church of God by the same Power.

*Ep. 162. speaking of the Bishops being call'd Angels. Rev. 2. he says,*  
*By the voice of God, the Governor of the Church is Praised, under the Name of an Angel.*

*Of the words of our Lord, Serm. 24.*

If He said to the Apostles alone, *he that despiseth you, despiseth me*, then despise us : But if those words of His come down even unto us, and that He has Called us, and Constituted us in their Place, see that you do not despise us.

#### Against Faustus.

We embrace the Holy Scripture, which from the Times of the Presence of Christ himself, by the Disposition of the Apostles, and the Successions of other Bishops from their Seats, even to these Times, has come down to us, safely kept, commended and honour'd through the whole Earth.

#### Against Petilian.

What has the Chair of the Church of Rome done to thee, in which Peter sat, and in which, at this day, Anastasius sits ; or of the Church of Jerusalem, in which James did sit, and in which John does now sit.

#### Against Julian.

Irenæus, Cyprian, Reticius, Olympius, Hilary, Gregory, Ba-

*nos Successimus, eadem Potestate Ecclesiam Domini Gubernantes.*

*Divina voce sub nomine Angelii Laudatur Praepositus Ecclesiæ.*

*De verbis Domini, Serm. 24.*

*Si solis Apostolis dixit, Qui vos spernit, me spernit, spernite nos : Si autem Sermo Ejus pervenit ad nos, & vocavit nos, & in eorum loco Constituit nos, videte ne spernatis nos.*

*Contra Faust. Lib. 33. cap. ult.*

*Scripturam amplectimur quæ ab Ipsiis Presentia Christi temporibus, per Dispensationes Apostolorum, & ceteras ab eorum sedibus Successiones Episcoporum, usque ad hæc tempora teto Orbe terrarum custodita, commendata, clarificata pervenit.*

*Lib. 2. contra Literas Petilianæ*

*C. 51.*

*Cathedra quid tibi fecit Ecclesiæ Romanæ in qua Petrus sedet, & in qua hodie Anastasius sedet ; aut Ecclesiæ Hierosolimitanæ in qua Jacobus sedet, & in qua hodie Johannes sedet. [Vid. contra Crescon. l. 2. c. 37.]*

*Contra Julianum, l. 2, cap. ult.*

*Irenæus, Cyprianus, Reticius, Olympius, Hilarius, Gregorius, H*

*fil,*

fil, John, Ambrose—these were  
*Bishops, Grave, Learned, &c.*

*Basilius, Joannes, Ambrosius, isti  
erant Episcopi, Docti, Graves,  
&c. in Ecclesiae Regimine Clari.*

Questions upon the Old Testa-  
ment. Quest. 35.

The King bears the Image of  
God, as the *Bishop* of Christ. There-  
fore while he is in that Station,  
he is to be Honour'd, if not for  
himself, yet for his Order.

Quest. ex vet. Test. qu. 35.  
Dei enim Imaginem habet Rex,  
sicut & Episcopus Christi. Quam-  
diu ergo in ea traditione est, Hono-  
randus est; si non propter se, vel  
propter Ordinem.

Let this suffice as to the Testimonies of particular *Fathers* of the Church, tho' many more may be produc'd, in that compass of time, to which I have confin'd our present Inquiry. And now (that no Conviction might be wanting) I will set down some of the *Canons* of the *Councils* in those times, to the same purpose; whereby it will appear, that *Episcopacy*, as distinct from, and superior to *Presbytery*, was not only the Judgment of the first Glorious *Saints* and *Martyrs* of Christ; but the current *Doctrine*, and *Government* of the *Church*, both *Greek* and *Latin*, in those early Ages of Christianity.

In the *Canons* of the *Apostles*, the distinction of *Bishop*, *Presbyter*, and *Deacon* is so frequent; that it is almost in vain to give *Citations*. The 1st. and 2d. *Can.* shew the difference to be observ'd in the *Or-  
daining* of them.

Let a *Bishop* be Consecrated by  
two or three *Bishops*.

Ἐπίσκοπος χειροτονεῖται ἐπό-

Ἐπισκόπων δύο ή τελών.

πρεσβύτερος ἵας εὐδ. Ἐπικό-

πως χειροτονεῖται, οἱ Διάκονοι.

Let a *Presbyter* and *Deacon* be  
Ordained by one *Bishop*.  
See the same Distinction of these Orders. *Can.* 3. 4, 5, 6, 7, 8.  
17, 18. 25. 27, 28, 29. 32; 33. 36. 42. 44, 45. 51, 52, 53. 63.  
68, 69, 70. 83. *Can.* 15. shews the Jurisdiction of the *Bishops* over  
the *Presbyters* and *Deacons*.

Ἐπι τις πρεσβύτερος, οἱ Διάκονοι, η  
διώσις οἱ καλαθόγις τῷ Κληρικῷ, διπο-  
λεύψις τὸ εἰατρὸν παροίκων, εἰς ἑτέρων  
ἀπέλθη, οὐκ πάντελῶς μετασεῖς διε-  
τείσει ἐν ἀλλῃ παροικίᾳ οὐδὲ γνώ-  
μιος οἱ οἱ πρεσβύτεροι τοῖς πελεύο-  
μεν μηκέν λήπτεροι, εἰ μάλιστι περο-  
καλυμνία ἀντὸν τοῖς Ἐπισκόποις αὐτοῖς,

and

If any *Presbyter* or *Deacon*, or  
any of the *Clerical* Order, shall  
leave his own Parish, and go  
to another, without the *Bishop's*  
leave, he shall officiate no longer;  
especially if he obey not the *Bi-  
shop*, when he exhorts him to  
Return, persisting in his Insolence

and disorderly Behaviour, but he shall be reduc'd there to Communicate only as a *Lay-man*.

And Can. 31. If any *Presbyter*, despising his own *Bishop*, shall gather Congregations apart, and erect another Altar, his *Bishop* not being Convict of Wickedness or Irreligion, let him be Depos'd as an Ambitious Person; for, he is a Tyrant: And likewise such other *Clergy* or *Laiety*, who shall joyn themselves to him shall be Excommunicated. But, let this be after the first, the *Bishop*:

Can. 39. Let the *Presbyters* and *Deacons* do nothing without the Consent of the *Bishop*; for it is He to whom the People of the Lord are committed, and from whom an account of their Souls will be Requir'd.

Can. 41. We Ordain the *Bishop* to have power of the Goods of the Church---And to Administer to those who want, by the hands of the *Presbyters* and *Deacons*.

Can. 55. If any *Clergy-man* shall Reproach his *Bishop*, let him be Depos'd: For, *Thou shalt not speak Evil of the Ruler of the People*.

After the *Canons* of the *Apostles*, I produce next a Great Council of 87 *Bishops* held at *Carthage*, in the Year of *Christ*, 256, under St. *Cyprian*, *Archbishop* of that Place, which is Published in St. *Cyprian's* Works before quoted, p. 229. where he tells us,

That besides the *Bishops*, ther met there both *Presbyters* and *Deacons*, and great Numbers of the *Laity*. *Episcopi plurimi cum Presbyteris & Diaconibus, &c.*

ἐπανελθεῖν ἐκ ὑπόκρισος, ἐμπέντε τῇ ἀπαγέλῃ ὡς λαίης μετέπει τῷ στέπει ποιωνεῖται.

Ἐι πς πρεσβύτεροι καὶ αφρού-  
σας τὸ ιδίῳ Ἐποκέπτε, χαρέσου-  
νασάγη, καὶ θυσιαστὴλον ἔπειρον πήγη,  
μηδὲν κατέγραψε τὸ Ἐποκέπτε  
ἐν ἐυσεβείᾳ καὶ δικαιοσύνῃ, κατα-  
ρεῖαν ὡς φίλαρχοι. Τύχειν τὸν  
ζῆται. ὁδούτως ἢ καὶ οἱ λοιποὶ κληρικοί,  
καὶ οὐτοὶ ἀν αὐτῷ προσδέντοι. οἱ δὲ λαϊ-  
κοὶ αὐτοὶ εἰδαντο. ποδὰ τὸ μὲν μίαν  
καὶ δύστεραν καὶ τετράν προσκληπον-  
τὸ Ἐποκέπτε γνέονται.

Οι πρεσβύτεροι καὶ Διάκονοι,  
ἄνδει γνώμην τὸ Ἐποκέπτε μηδὲν  
ἐπιπελεῖται, αὐτὸς γάρ τοι δ πεπι-  
σθεμένος τὸν λαὸν τὸ Κυριός, καὶ τὸ  
ταῦτα τῷ φυχῶν αὐτῶν λόγον απα-  
τηγόσθεντο.

προσκόσμεν τὸ Ἐποκέπτε εὔχοισιν  
ἔχειν τῶν τὸ Ἐκκλησίας πρεσβύτε-  
των——καὶ τοῖς δεομένοις διὰ  
πρεσβύτερον καὶ Διακόνων ἐπιχρη-  
μεῖσθαι.

Ἐι πς κληρικὸς μέσοις τὸ Ἐποκέ-  
πτε, καταγένεται. Ἀρχοντα τὴς  
τὸ λαὸς σὺν ἐργεις κακᾶς.

The Council of *Eliberis* in *Spain*, about the Year of *Christ* 305.  
Cap. 18. and 19.

*Bishops, Presbyters, and Deacons* are Nam'd distinct. And c. 32. *Presbyters and Deacons* are forbid to give the Communion to those who had grievously offended, without the Command of the Bishop.

c. 75. Of those who shall falsely accuse a *Bishop, Presbyter, or Deacon.*

c. 77. It is ordain'd that those who are Baptiz'd by a *Deacon*, without the *Bishop* or *Presbyter*, shall afterwards be Confirm'd by the *Bishop.*

The Council of *Arles* in *France*, about the Year of *Christ* 309.  
c. 18. It is ordain'd that the *Deacons* shou'd be subject to the *Presbyters*: And c. 19.

That the *Presbyters* shou'd be subject to their *Bishop*, and do nothing without his consent.

A.D. 315.

The Council of *Ancyra*, A. D. 315.  
c. 1. and 2. Having Prohibited those *Presbyters* and *Deacons* who had, in times of Persecution, Offer'd to Idols, from the Execution of their Office, says, that notwithstanding the *Bishop* may Dilpence with them if he sees their Repentance sincere; for that this Power is lōdg'd in the *Bishop.*

A.D. 321.

The Council of *Laodicea*, A. D. 321.  
Can. 41. That no *Clergy-man* ought to Travel, without the consent of his *Bishop.*

Can. 56. That the *Presbyters* ought not to go into the Church, and sit in their Stales, till the *Bishop* come, and to go in with the *Bishop.*

*Episcopi, Presbyteri, & Diaconi, &c.* Non est Presbyterorum, aut Diaconorum Communione maliibus prestare debere, nisi eis iussit Episcopus.

Si quis Episcopum, Presbyterum, vel Diaconum falsis Crimini bus appetierit, &c.

Si quis Diaconus, sine Episcopo vel Presbytero aliquos Baptizaret; Episcopus eos per Benedicti nem perficere debet.

Presbyteri sine Conscientia Episcopi nihil faciant.

Ἐι μέντοι πνεὺς τῷ Ἐπισκόπῳ τοῖς σωμάσιον κριματόν πνεῦ ταπείνων αραστῇ, γέ, ἐφέλοιεν αλέον π διδόναι. η αφαιρεύ, ἐπ αὐτοῖς δὲ τιλεξεταινειν.

for that this Power is lōdg'd in

Οἱ δὲ δεῖ Ιεραρχὸν κλημὸν ἀνθει λατέσσεως Ἐπισκόπων διδένειν.

Οἱ δὲ πρεσβυτέροις αφετούσις τοῖς εἰσόδοις τῷ Ἐπισκόπῳ εἰσινειν. Εἰσέσθαι δὲ εἰν τῷ βηματι, αλλὰ μη τῷ Ἐπισκόπῳ εἰσινειν.

## The First and Great Council of Nice, A. D. 325.

*Can. 16.* That if any Presbyters or Deacons leave their own Churches, they ought not to be receiv'd into another Church: And that if any shall ordain such in his Ch. as belong to another, without the consent of his proper Bishop, let such Ordination be void.

Πρεσβύτερος ἢ διάκονος οἱ ἀναγαρίσσοται τὸ ἐκκλησίας, ψήσαντος δὲ τοῦ ὄρετος τοῦ Ιησοῦ εὐθέατος εἰς τὴν ἐπέραν ἐκκλησίαν— εἰς τὸ Καθολικόν τὸ οὐρανοπομφόν τὸ πρὸ ἐπέρα τοῦ διαφέροντος, καὶ χειροτονούσου τῇ αὐτῇ ἐκκλησίᾳ, μὴ συγκαταθέειν τὸ ίδιον Ἐποκέσω— ἀντεῖται οὐκέτι χειροτονία.

## The Council of Gangra, A. D. 326.

*Can. 6.* If any have private Meetings out of the Church, without their Presbyter, let 'em be Anathematiz'd by the Sentence of the Bishop.

Ἐτις τὸς ὡρῷ τῶν ἐκκλησίων κατεδίαιται ἐκκλησίαί εἰ— μὴ συνεβίβατο τῷ Πρεσβύτερῳ, οὐ γνώμην τοῦ Ἐπισκόπου, ἀναθεματίζεται.

*Can. 7.* If any will take or give of the Fruits offer'd to the Church, out of the Church, without leave of the Bishop, let him be Anathema.

Ἐτις τοις παρορθοστοῖς ἐκκλησίαις φέρειται λαμπτένειν, ηδονοντος ἐξω τῆς ἐκκλησίας, ὡρῷ γνώμην τοῦ Ἐπισκόπου πάγια— ἀναθεματίζεται.

## The Council of Antioch, A. D. 341.

A. D. 341.

*Can. 3.* If any Presbyter or Deacon, leaving his own Parish, shall go to others; and refuse to return, when his own Bishop shall summon him, let him be Depos'd.

Ἐτις Πρεσβύτερος ἢ Διάκονος, παταλεῖται τὸ εαυτῷ Παρεστάνον, εἰς ἕτεραν ἀπόληθη, εἰ μέλιται παλεῖται τῷ Επισκόπῳ τὸ ίδιον ἐπανελθεῖν εἰς τὸ Παρεστάνον τὸ εαυτῷ κατέδιωκτον μὴ παταλεῖται— παντελῶς αὐτὸν κατατίθεται καὶ λειτουργίας.

*Can. 4.* If any Bishop being Depos'd by a Synod, or a Presbyter or Deacon being Depos'd by his own proper Bishop, shall presume to exercise his Function, let no room be left them, either for Restauration or Apology.

Ἐτις Ἐπίσκοπος τὸ Συνόδον παταλεῖται, ηδονοντος τοῦ Πρεσβύτερος ἢ Διάκονος τὸ ίδιον τὸν Ἐπίσκοπον, Ταλμῆτες τοι περίεχον τῆς λειτουργίας, μηδὲ διπλασιάσθωσαν, μηδὲ διπλούσας κάθεται ἔχειν.

*Can. 5.* If any Presbyter or Deacon, despising his own Bishop, shall separate himself from the Church, and gather a Congre-

Ἐτις Πρεσβύτερος ἢ Διάκονος παταφεύονται τὸ Επισκόπου τὸ ίδιον, αφέροντες εαυτὸν τῆς Εκκλησίας, καὶ ιδίαν συνέμαχον, καὶ θυσια-

gation.

gation of his own, and set up a different Altar; and shall refuse to submit himself to his Bishop, calling him the first and second time, let him be absolutely Depos'd.

*Can. 12.* If any Presbyter or Deacon, being Depos'd by his own proper Bishop, or a Bishop by the Synod, dare Appeal to the King, seeing his Appeal lies to a greater Synod of more Bishops, where he is to expect the Examination of his Cause, and to referr the Decision to them; But if, making light of these, he trouble the King with it, such an one is worthy of no Pardon, nor ought to be admitted to make any sort of Apology, or to have hopes of his being ever Restor'd any more.

*Can. 22.* That a Bishop ought not to Ordain Presbyters or Deacons in another Bishop's Diocese, without his leave.

C. xi. The Case is put where a Deacon being accus'd, shall be Try'd by three Neighbouring Bishops, a Presbyter by six, and a Bishop by twelve.

The second Oecumenical Council of Constantinople, A. D. 381.

*Can. 6.* Ranks those with Hereticks, who, tho' they profess the true Faith, yet run into Schism, and gather Congregations apart from, and in opposition to our Canonical Bishops.

The Council of Carthage, A. D. 419.

*Can. 3.* Mentions the three di-

στριον ἐπίχει, καὶ τὸ Ἐποκέφω πρῶ-  
τον καὶ δεύτερον καλοῦνται ἀπε-  
Ιων, Τοῦτον καθημερίᾳ πάντε-  
λῶς.

Ἐτὶ πις ἵστο τὸ μὲν Ἐποκέφω  
καθημερίεis πρεσβύτερος οὐ Διάκο-  
νος, οὐ Εἰποκόπερος ἵστο Συνόδος,  
οὐχ λοιπούς Κληρίστες οὐ Βασιλίκας  
ἀνδρεῖς, δέντες μετ' αὐτον Επισκό-  
πων Συνόδον τετέπεδα, καὶ αὐτοις  
δίκαια ἔχειν πεινασθέντες παλεύον  
Ἐποκέποις, οὐ τὸ παρ' αὐτῷ ἐξεπε-  
σίν τε Εὐθίνειον σκλήρεσσα. εἰ δὲ  
τέταυ ὀλυμφίους συνχλίστεν τῷ  
Βασιλί, καὶ τὸν μηδὲ μιᾶς ουγ-  
γνώμας ἀξιεῖσθαι, μηδὲ κάραν διπο-  
λογίας ἔχειν, μηδὲ ἐπιπίδα μελλό-  
ντος διπλατασίσεως πεσδοκάν.

Ἐπίσκοπον μὴ κατίστεν πρεσβύτε-  
ρον οὐ Διάκονον εἰς πότες ἐπέρω Ἐπο-  
κέφω παντεκτήρες, εἰ μὴ σέρματι  
γνώμης ηὐχείον τὸ κέρες. Ἐπο-  
κέπον.

In the Council of Carthage, A. D. 348.

A tribus vicinis Episcopis, si Diaconus est arguatur; si Presbyter, à sex, si Episcopus à duodecim Consacerdotibus audiatur.

Αἱρετικὸς ἡ λέγομεν, τὸς τε πάλαι  
τὸ σκληρὸς διαπονητῆς  
τος ἡ τύχης καὶ τὸς τὸ πτερινοῦ μὴ  
τὸν υγιὴν πεινασθέντες δὲ καὶ ἀντισυνάντες  
τοὺς κανονικοὺς ἡμῶν Ἐπισκόποις.

Τὸς τριῶν βαθμῶν — οὐκὶ δὲ  
stinct

distinct Orders of Bishop, Presbyter, and Deacon; and compares them to the High-Priest, Priests, and Levites.

In the same manner they are as distinctly mention'd,

*Can. 4.* Bishop, Presbyter and Deacon; and their Powers distinct. For,

*Can. 6.* It is declar'd not to be lawful for Presbyters to consecrate Churches, or Reconcile Penitents; but if any be in great Danger, and desirous to be Reconcil'd in the absence of the Bishop,

The Presbyter ought to consult the Bishop, and receive his Orders in it, as is declar'd in the 7. Can.

*Can. 10.* If any Presbyter, being puff'd up with Pride, shall make a Schism against his own proper Bishop, let him be Anathema.

*Can. 11.* Gives leave to a Presbyter, who is Condemn'd by his Bishop, to Appeal to the Neighbouring Bishops; but if, without this, he flies off, and makes a Schism from his Bishop, it confirms the Anathema upon him.

*Can. 12.* Orders what is before Recited out of *Can. xi.* of the Council of Carthage.

That a Bishop who is Accus'd shall be try'd by twelve Bishops, if more may not be had; a Presbyter by six Bishops, with his own Bishop; and a Deacon by three.

*Can. 14.* Orders that in Tripoli, because of the smaller number of Bishops in those Parts, a Presbyter shall be judg'd by Five Bishops, and a Deacon by Three, his own proper Bishop Presiding.

*Can. 46.* That a Presbyter shall not Reconcile a Penitent, without the knowledge of the Bishop; unless upon necessity, in the absence of the Bishop.

πρεσβύτερος ἀδελφὸν γνῶμεν οὐκέπασχεν εἰ μηδὲν ἀνέλθειν συνέδεσιν εἰ τῇ διποσίᾳ οὐκέπασχεν.

*Can. 59.* That one *Bishop* may ordain many *Presbyters*; but that it was hard to find a *Presbyter* who was fit to be made a *Bishop*.

*Can. 65.* That a *Clergy man*, being Condemned by the *Bishops*, cannot be deliver'd by that *Church* to which he did belong, or by any *Man* whatsoever.

*Can. 126.* That *Presbyters* and *Deacons* may Appeal from their own *Bishop* to the Neighbouring *Bishops*, chosen by consent of their own *Bishop*, and from them to the *Primate* or *Provincial Synod*; but not to any *Trans-marine* or *Forraign Jurisdiction*, under pain of *Excommunication*.

*εἰ μὴ τὰς θύσις τοῦ Αρχιεπίσκοπου τιναδέσ, αὐτῷ ἐπαρχῶν. τιναδὲ τὸ πέμψειν τοῦ Σεβαλδού δ. Βελήμην τοῦ Σικαλεῖδος,*

The Council of Chalcedon, being the Fourth General Council  
A. D. 451.

*Can. 9.* If any *Clergy-man* have a Cause of complaint against another *Clergy-man*, let him not leave his own proper *Bishop*, and have Recourse to the *Secular Courts*.—Whoever does otherwise shall be put under the Canonical Censures.

*Can. 13.* That a Forreign *Clergy-man*, and not known, shall not officiate in another City, without Commendatory Letters from his own *Bishop*.

Δύραρχός εἰς Ἐπίσκοπος πλάνος χειροτονεῖν Πρεσβύτερους· Πρεσβύτερος ἡ τοῦ Επίσκοπον θυσίαν διατάξεις εὑρίσκεται.

Κληρικὸν τῇ τοῦ Επισκόπων κρίσι καταδικασθῆτα, μὴ ἐξέκα� τὸ αὐτὸν ἔτε περὶ τὴν ἀκλονᾶς, οὐ νομίζεται, εἴτε δοῦλος οἰεθήσεται· Αὐθωπός διεκδικεῖται ποιητῆς.

Πρεσβύτεροι, Καθολικοὶ, Καθολικοὶ εἰς γάστρας, εἴναι περὶ τὸ ψήφισμα τοῦ ιδίου Επισκόπου μέμφωνται, οἱ γειτνιώτες Επίσκοποι τοταν ἀφορούσιν, καὶ ταμεῖον τοταν πεποιηθεῖσιν οἱ παῖς αὐτῷ καὶ Σικαλεῖδον τοῦ ιδίου αὐτῷ Επισκόπων περολαριβαρύμνοι· εἴναι δὲ καὶ αὐτῷ αὐτῷ ἐκκαλεσθαι γενήσονται, μὴ σκαλέσσονται, τὰς Περιττουντας τοῦ ιδίου Σικαλεῖδος δ. Βελήμην τοῦ Σικαλεῖδος, διπλανῆς εἰς Αφρικὴν δεχθεῖν εἰς κοινωνίαν.

Εἰ τις κληρικὸς τιναδέσ κληρικὸν πεφύκει εἶχε, μὴ ἐγκαταλιμπάτει τὸ οἰκεῖον Επίσκοπον, Καθολικὸν διατήσεια μὴ καταρρεχέτω—εἰ δὲ τὶς παρεῖ πεπτα ποιήσῃ, Κανονικοῖς ἐπίμοισι ὕστοκεται.

Ἐτίκες κληρικὸς εἰ σύνεσται εἰπεῖσα πόλις, δίκα συστικῶν γερμάτων τοῦ ιδίου Επισκόπου μηδέλας μηδαμός λειτεργεῖν.

*Can. 18.* If any of the Clergy shall be found Conspiring, or Joyning in *Fraternities*, or Contriving any thing against the *Bishops*, they shall fall from their own Degree.

*Can. 29.* To reduce a *Bishop* to the Degree of a *Presbyter*, is *Sacrilege*.

These Authorities are so plain and full as to prevent any Application, or Multiplying of further Quotations, which might easily be done: For, if these can be answer'd, so may all that can possibly be produc'd, or framed in words.

And ther is no Remedy left to the *Presbyterians*, and other Dissenters from *Episcopacy*, but to deny all these by whole-sale, to throw off all *Antiquity*, as well the first Ages of Christianity, even that wherein the *Apostles* themselves Liv'd and Taught, as all since; and to stand upon a New Foundation of their own Invention.

But this only shews the Desperatness of their Cause; and the Impregnable Bulwark of *Episcopacy*; which (I must say it) stands upon so *Many*, *Clear*, and *Authentick Evidences*, as can never be overthrown, but by such *Topicks* as must render *Christianity* it self Precarious.

And if from the *Etymology* of the Words *Bishop* and *Presbyter*, any Argument can be drawn (against all the Authorities Produc'd) to prove them the same, we may, by this way of Reasoning, prove *Cyrus* to be *Christ*, for so he is call'd, *Isa. XLV. 1.*

Or if the *Presbyterians* will have their *Moderator* to be a *Bishop*, we will not Quarrel with them about a word. Let us then have a *Moderator*, such as the *Bishops* before describ'd, viz. A *Moderator*, as a standing Officer, during *Life*, to whom all the *Presbyters* are to be obedient as to *Christ*, i.e. to the *Moderator*, as Representing the Person of *Christ*: That nothing be done in the *Church*, without Him; That He be understood as the Principle of Unity in His *Church*; so that, they who unjustly break off from his *Communion*, are thereby in a *Schism*: That he shew his *Succession*, by Regular Ordination, convey'd down from the *Apostles*. - In short, that He have all that *Character* and

Εἰ λιγε τοντες κληροκοι ἡ Μοναχοις εὐφέδειν ἡ Κυρωνίσματα, ἡ Φραγειζόντες, ἡ κατασκεψας προεύστατοις, ἡ πατεροποιοις, ἡ συγκληροκοις, οὐκαινοτεροις πάντιν τοινεis βεθμοις.

Ἐπίσκοπων εις πρεσβυτέρους βεθμον φέρειν Ιερουσαλίμ οὖτις.

Authority, which we see to have been Recogniz'd in the *Bishops*, in the very Age of the *Apostles*, and all the succeeding Ages of Christianity; and then call Him *Moderator*, *Superintendent*, or *Bishop*: For, the Contest is not about the *Name*, but the *Thing*.

And if we go only upon the *Etymology* of the *word*, how shall we prove *Presbyters* to be an *Order* in the *Church*, more than *Bishops*? as *Athanasius* said to *Dracontius* of those who persuaded him not to accept of a *Bishoprick*.

*why do they persuade you not to be a Bishop, when they themselves will have Presbyters?*

Διὰ οὐ συμβελεύοντί σοι μὴ ἀνπι-  
λαμβάνεσθαι σε τὸ Επισκοπῆς, αὐτῷ  
γέλοντες ἔχειν πρεσβύτερους;

I will end this Head, with the Advice of that great *Father* to this same *Dracontius*.

If the Government of the Churches do not please you; and that you think the Office of a *Bishop* has no Reward, thereby making your self a Despiser of our *Saviour*, who did Institute it; I beseech you surmise not any such things as these, nor do you Entertain any who advise such things; for that is not worthy of *Dracontius*: For what things the Lord did Institute by His *Apostles*, those things remain both good and sure.

'Ει δὲ τῷ Εκκλησιῶν Διάπολις  
οὐν ἀρέσει σοι, γέλε νομίζεις τὸ τὸ<sup>τὸ</sup> Επισκοπῆς λειτέργυμα μισθὸν ἔχειν,  
ἀλλὰ καλόφροντι τὸ πᾶντα δια-  
πολις μένει Σωτῆρος πεντίμας ονι-  
τὸν, καθηκαλῶ, μὴ Σιαύτα λογί-  
ζου, μηδὲ ἀνέχου τῷ πᾶντα συμβε-  
λεύονταν. & γὰρ ἀξία Δεσμοντίου  
πεντα. ἡ γὰρ Κύρος διὰ τοῦ Απο-  
στόλων πεντακε, ταῦτα καλὰ καὶ  
βέβαια μένει.'

*Athanas. Epist. ad Dracont.*

II. Having thus Explain'd those Texts of *Scripture* which speak of *Episcopacy*, by the Concurrent sense of those who liv'd with the *Apostles*, and were taught the Faith from their Mouths; who liv'd zealous *Confessors*, and dy'd glorious *Martyrs* of *Christ*; and who Succeeded the *Apostles* in those very *Churches* where themselves had sat *Bishops*: And having deduc'd their Testimonies, and of those who Succeeded them down for Four Hundred and Fifty Years after *Christ* (from which time, ther is no doubt rais'd against the Universal Reception of *Episcopacy*) and this not only from their *writings* apart, but by their *Canons* and *Laws*, when Assembl'd together in *Council*; which one wou'd think sufficient Evidence, against none at all on the other side, that is, for the *Succession* of *Churches*

*Churches* in the *Presbyterian* Form, of which no one Instance can be given, so much as of any one *Church* in the world so Deduc'd, not only from the days of the *Apostles* (as is shewn for *Episcopacy*) but before *Calvin*, and those who Reform'd with him, about 160 Years last past: I say, tho' what is done is sufficient to satisfie any *Indifferent* and *Un-bias'd* Judgment, yet ther is one *Topick* yet behind, which, with our *Dissenters*, weighs more than all *Fathers* and *Councils*; and that is, the late *Reformation*, from whence some Date their very *Christianity*. And if even by this too *Episcopacy* shou'd be *witnessed* and *Approv'd*, then is ther nothing at all in the World left to the Opposers of *Episcopacy*, nothing of *Antiquity*, *Precedent*, or any *Authority* but their own *wilful will* against all *Ages* of the whole *Catholick Church*, even that of the *Reformation* as well as all the Rest.

Let us then Examine. First, for the *Church of England*, that is thrown off clearly by our *Dissenters*, for that was *Reform'd* under *Episcopacy*, and continues so to this day.

And as to our Neighbour Nation of *Scotland*, where the *Presbyterians* do boast that the *Reformation* was made by *Presbyters*; that is most *Clearly* and *Authentically* Confuted by a Late Learned and worthy Author (already mention'd) in his *Fundamental Charter of Presberty*, Printed 1695. so as to stop the Mouths of the most Perverse, who will not be Persuaded tho' they are Persuaded.

Go we then abroad, and see the state of the *Reformed Churches* there.

The *Lutherans* are all cut off, as the *Church of England*; for they still Retain *Episcopacy*, as in *Denmark*, *Sweden*, &c.

Ther remains now only the *Calvinists*. Here it is the *Presbyterians* set up their Rest ! This is their strong *Foundation* !

And this will fail them as much as all the other: For, be it known unto them (however they will receive it) that *Calvin* himself, and *Beza*, and the rest of the Learned *Reformers* of their Part, did give their Testimony for *Episcopacy* as much as any. They counted it a most unjust *Reproach* upon them, to think that they condemn'd *Episcopacy*; which they say they did not throw off, but cou'd not have it there, in *Geneva*, without coming under the *Papal Hierarchy*:-- They highly *Applauded* and *Congratulated* the *Episcopal Hierarchy* of the *Church of England*, as in their several

ral Letters to Q. Elizabeth, to the Arch-bishop of Canterbury, and others of our English Bish'ps: They Pray'd heartily to God for the Continuance and Preservation of it: Bemoan'd their own unhappy Circumstances, that they cou'd not have the like; because they had no Magistrate to Protect them; and wished for Episcopacy in their Churches, the want of which they own'd as a great Defect; but call'd it their Misfortune rather than their Fault. As the Learned of the French Hugonots have likewise pleaded on their Behalf.

As for their Excuse. I do not now meddle with it, for I think it was not a good one. They might have had Bishops from other Places, tho' ther were none among themselves, but those who were Popish: And they might as well have had Bishops as Presbyters, without the Countenance of the Civil-Magistrate. It might have rais'd a greater Persecution against them; but that is nothing as to the Truth of the thing. And if they thought it a Truth, they ought to have suffer'd for it.

But whatever becomes of their Excuse, here it is plain, that they gave their Suffrage for Episcopacy; which who so pleases may see at large in Dr. Durel's View of the Government and Worship in the Reformed Churches beyond the Seas, (who was himself one of them) Printed. 1662.

So that our Modern Presbyterians have departed from Calvin as well as from Luther, in their Abhorrence of Episcopacy, from all the Christian World, in all Ages; and particularly from all our late Reformers, both of one sort and other.

Calvin wou'd have Anathematiz'd all of them, had he liv'd in our times. He say's ther were none such to be found in his time, who oppos'd the Episcopal Hierarchy, but only the Papal, which Aspir'd to an Universal Supremacy in the See of Rome over the whole Catholick Church, which is the Prerogative of Christ alone. But, says he,

If they wou'd give us such a Hierarchy, in which the Bish'ps shou'd so Excell, as that they did not refuse to be subject to Christ, and to depend upon Him, as their only Head, and refer all to Him; then I will confess that they are worthy of all Anathemas, if any such shall be

Talem si nobis Hierarchiam exhibeant, in qua sic Emineant Episcopi, ut Christo subesse non Recusent, & ab illo tanquam unico Capite pendeant, & ad Ipsum referantur, &c. Tum vero nullo non Anathemate dignos fatear si qui erunt qui non Eam Reverenter, summaque Obedientia obserfound,

found, who will not Revert. *Calvin. De necessitat. Ecc*  
rencia it, and submit themselves *cl. s. Reformand.*  
to it, with the utmost Obedience.

See, he says, *si qui erunt*, if ther shall be any such, which supposes that he knew none such; and that he own'd none such amongst his *Reformers*: And that if ever any such thou'd arise, he thought ther were no *Anathemas* which they did not deserve, who shou'd refuse to submit to the *Episcopal Hierarchy*, without such an *Universal Head*, as Excludes *Christ* from being the *only Universal Head*; for if ther be another, (tho' *substitute*) He is not *only*. Thus He is called the *Chief Bishop*, but never the *only Bishop*, because ther are others deputed under Him. But He calls no *Bishop* the *Universal Bishop*, or *Head of the Catholick Church*, because He has appointed no *Substitute* in that *supreme Office*; as not of *Universal King*, so neither of *Universal Bishop*.

And *Beza* supposes as Positively as *Calvin* had done, that ther were none who did oppoie the *Episcopal Hierarchy* without such an *Universal Head* now upon Earth; or that oppos'd the *Order of Episcopacy*; and condemns them as *Mad-men*, if any such cou'd be found. For thus says he,

If ther be any (which you shall hardly pefwade me to believe) who reject the whole Order of *Episcopacy*, God forbid that any Man, in his wits, shou'd assent to the *Madness* of such Men.

And particularly as to the *Church of England*, and her *Hierarchy* of *Archbishops* and *Bishops*, he says, that he never meant to op-pugne any thing of that; but calls it a *singular Blessing* of God; and wishes that she may ever enjoy it.

*Si qui sunt autem (quid sane mihi non facile persuaderis) qui omnem Episcoporum ordinem Rejiciant, absit ut quisquam satis sane mentis furoribus illorum assentiatur. Beza. ad Tractat. de Ministr. Ev. Grad. ab Hadrian. Sarav. Belga Editam. c. 1.*

*Eruatur sane ista singulari Dei beneficentia, quæ utinam sit illi Perpetua. Ibid. c. 18.*

So that our Modern *Presbyterians* are disarm'd of the Precedent of *Calvin*, *Beza*, and all the *Reformers* abroad; by whose Sentence they are *Anathematiz'd*, and counted as *Mad-men*.

Here then, let us consider and beware of the Fatal Progress of Error! *Calvin* and the *Reformers* with him, set up *Presbyterian Government*, as they pretended, by *Necessity*; but still kept up and Pro-

Profess'd the highest Regard to the *Episcopal Character and Authority*: But those who pretend to follow their Example, have utterly Abdicated the whole *Order of Episcopacy*, as *Anti-Christian* and an *Insupportable Grievance*! While, at the same time, they wou'd seem to pay the greatest Reverence to these *Reformers*; and much more to the *Authority* of the *First and Purest Ages of Christianity*; whose *Fathers* and *Councils* spoke all the *High* things, before Quoted, in behalf of *Episcopacy*; far beyond the *Language* of our later *Apologists* for that *Hierarchy*; or what durst now be Repeated, except from such *unquestionable Authority*.

In this they imitate the hardness of the *Jews*, who Built the *Sepulchers* of those *Prophets*, whom their *Fathers* slew; while, at the same time, they Adher'd to, and out-did the Wickedness of their *Fathers*, in Persecuting the *Successors* of those *Prophets*.

## F I N I S.

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## E R R A T A.

**P**Ag. 3. col. 2. l. 11. r. κοινῶσθεν. p. 39. col. 1. l. 10, 11. r. All of you follow your *Bishops*, col. 2. penult. r. ἐὰν. p. 40. l. 16. A. D. 180. shou'd be on the Margent; p. 42. col. 2. l. 3. dele — after Πρεσβυτέρων. and r. ἔφεις. p. 44. col. 2. l. 14. r. Ira. p. 45. col. 2. l. 28. r. (scripturarum. p. 47. col. 2. penult. r. ad Heliодорум. p. 51. col. 1. l. 11, 12, 13, 14. r. As likewise such other *Clergy*, and as many, as shall join with him: but the *Lay-men* shall be Excommunicated.

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## ADVERTISEMENT.

WHereas I have plac'd the *Apostolical Canons* in the Front of the *Councils* before Quoted, I thought fit (to prevent needless Cavil) to give this Advertisement, that I do not contend, they were made by the *Apostles* themselves; but by the Holy *Fathers* of the *church*, about the end of the *Second* and beginning of the *Third Century*, as a *Summary* of that *Discipline*, which had been transmitted to them, by Un-interrupted Tradition, from the *Apostles*; whence they have justly obtain'd the Name of *The Apostolical Canons*; and, as such, have been Receiv'd and Reverenc'd in the succeeding Ages of Christianity.

The *Councils* Quoted after these *Canons*, bear their Proper Dates; and ther can be no Contest about them.

And what is Quoted of St. *Ignatius* and the other *Fathers*, is from the most Uncontroverted Parts of their Works, to obviate the Objection of *Interpolations*, and *Additions*, by the Noise of which our Adversaries endeavour to throw off, or enervate their whole Authority; and quite to dis-arm us of all that *Light* which we have from the *Primitive Ages* of the *Church*; because it makes all against them. Though they fail not to Quote the *Fathers* on their side, whensoever they can Screw them to give the least seeming Countenance to their *Novelties* and *Errors*: Yet *Boldly Reject* them All, when brought in Evidence against them, and that they can no otherwise struggle from under the weight of their Authority.

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*A Catalogue of Books Printed for Charles Brome at the Gun at the West-End of St. Paul's Church-yard.*

THE Snake in the Grass: Or, Satan transform'd into an Angel of Light. Discovering the Deep and Unsuspected Subtilty which is couched under the Pretended Simplicity of many of the Principal Leaders of those People call'd Quakers. The Second Edition, with Additions.

Some

Some Seasonable Reflections upon the Quakers Solemn Protestation against George Keith's Proceedings at Turner's-Hall, 29. April 1697. Which was by them Printed, and sent thither, as the Reasons of their not Appearing to defend themselves. Herein annex'd Verbatim By an Impartial Hand.

Satan Dis-rob'd from his Disguise of Light: Or, the Quakers Last Shift to Cover their Monstrous Heresies, laid fully open. In a Reply to Thomas Ellwood's Answer (Published the End of last Month) to George Keith's Narrative of the Proceedings at Turner's-Hall, June 11. 1696. Which also may serve for a Reply (as to the main Points of Doctrine) to Geo. whitehead's Answer to The Snake in the Grass; to be Published the End of next Month, if this prevent it not.

A Discourse proving the Divine Institution of Water-Baptism: Wherein the Quaker Arguments against it, are Collected and Confuted. With as much as is needful concerning the Lord's Supper. These Four Books are Written by the Author of The Snake in the Grass.

The Quakers set in their True Light, in order to give the Nation a clear sight of what they hold concerning Jesus of Nazareth, the Scriptures, Water-Baptism, the Lord's Supper, Magistracy, Ministry, Laws, and Government: Historically collected out of their most approved Authors, which are their best Construing-Books, from the year of their Rise 1650, to the year of their Progress 1696. By Francis Bugg, Sen.

An Essay concerning Preaching: Written for the Direction of a Young Divine; and useful also for the People, in order to Profitable Hearing.

Crumbs of Comfort, and Godly Prayers; With Thankful Remembrances of God's wonderful Deliverances of this Land.

